



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-HARVARD LIBRARY



AH 4TB4 W

Harvard Depository
Brittle Book

914
B659Ke



W. N. Ryan.

May 8. 1889.

A KEY
To the Knowledge of
CHURCH HISTORY
[Modern]

A KEY
To the Knowledge of
CHURCH HISTORY
[Modern]

Keys to Christian Knowledge

16mo, limp cloth, 50 cents each.

A Key to the Knowledge and Use of the Holy Bible. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Annotated Book of Common Prayer," etc. etc.

A Key to the Knowledge and Use of the Book of Common Prayer. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A.

A Key to Christian Doctrine and Practice (Founded on the Church Catechism). By the Rev. JOHN HENRY BLUNT, M.A., F.S.A.

A Key to the Knowledge of Church History (Ancient). Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A.

A Key to the Knowledge of Church History (Modern). Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A.

E. & J. B. YOUNG & CO., NEW YORK

A KEY
To the Knowledge of
CHURCH HISTORY
[Modern]

EDITED BY

JOHN HENRY BLUNT, M.A.

EDITOR OF "THE DICTIONARY OF THEOLOGY," "THE ANNOTATED
BOOK OF COMMON PRAYER,"

AUTHOR OF "HOUSEHOLD THEOLOGY," ETC. ETC.

*"This Gospel of The Kingdom shall be preached in all the world for a
witness unto all nations."*—ST. MATT. xxiv. 14

New York

E. & J. B. YOUNG & COMPANY

COOPER UNION, FOURTH AVENUE

MDCCCLXXXII

[New Edition]

91V
B.659 A

Contents

CHAPTER	PAGE
I. THE RISE OF THE REFORMATION . . .	I
II. THE ENGLISH REFORMATION . . .	13
III. THE CONTINENTAL REFORMATION . . .	56
IV. THE ENGLISH PURITANS . . .	80
V. THE CHURCH OF ENGLAND FROM THE RESTORA- TION TO THE NINETEENTH CENTURY . .	97
VI. THE CHURCH OF ENGLAND DURING THE NINETEENTH CENTURY . . .	128
VII. THE CONTINENTAL CHURCHES . . .	141
VIII. THE EASTERN CHURCHES . . .	153
IX. THE PRINCIPAL SECTS OF CHRISTENDOM . .	158
X. MODERN SPREAD OF CHRISTIANITY . . .	170
INDEX	177

CHAPTER I

The Rise of the Reformation

AS an introduction to the account of the great Reformation movement which must be the first subject touched upon in modern Ecclesiastical History, it will be necessary to say a few words on the general state of the Church during the middle ages. It was a state of mixed good and evil, the good not so spotless as some have fancied it, nor the evil so unmitigated as others have represented it to be. ^{State of the Church in the Middle Ages,} The ignorance of the time and its attendant superstition, (both of which, though undoubtedly existing, have been painted in unnecessarily dark colours) were not fairly chargeable on the Church, but were in great measure the result of political confusion and disorder. Public worship, the means of grace, and religious instruction, were provided for to an extent more in proportion to the number of the population than is the case at the present time, and it would be unreasonable to believe that the ministrations of the Church were not duly used in those days by many devout men and women, or that when so used they failed to accomplish their proper work of

sanctification and edification. But at the same time it was very generally felt by thoughtful people in the fifteenth century that there were certain points in which the need for Reformation was urgent, and this belief is felt by thoughtful people of the present day to have been a just one.

Attempts of a more or less legitimate nature had been made during the course of the middle ages to secure the desired reforms; but, at the beginning of the sixteenth century, these efforts had as yet been unsuccessful: and we have now to consider somewhat in detail what were the hindrances which opposed the advance of the Reformation movement, at once modifying and shaping its course, as well as what were the provoking causes which urged it onwards in the different countries through which it spread.

§ 1. *Obstacles to the Reformation.*

THE lives and characters of the large majority of the later Popes had not been such as to inspire any confidence in their willingness to employ their vast power and influence in the work of restoring and purifying the Church. In fact, any such attempts had been hitherto neutralized by the backwardness of the Roman See not only to initiate a Reformation, but even to encourage the work, or to allow its being carried out. There was a conscious or unconscious conviction that along with the clearing away of indefensible dogmas and practical corruptions, there might also be a weakening of the unsound foundations by which the exaggerated claims of Papal Supremacy were supported.

Neither did it appear that the assembling of a General Council of the Western Church was now likely to answer the sanguine expectations which good and earnest men had formed of its results. Council had followed Council, and yet no real good had been effected. The synods at Pisa [A.D. 1409], Constance [A.D. 1414—1418], Basle, successively transferred to Ferrara and Florence [A.D. 1431—1439], met and separated without giving a helping hand to any of the prelates and princes who were looking, some honestly and some from self-interest, for authoritative guidance in the work of Reformation.

Under these circumstances there seemed little or no prospect of united action in the matter on the part of the Western Churches, and the only hope lay in the exertions of the individual energy of each National Church, by which what was evil might be cast out, and what was good might be encouraged and strengthened. From this it followed that national characteristics and political or other circumstances impressed themselves more or less deeply on the work in each instance, whilst in some cases the whole bent of the movement was determined by one master-mind, whose peculiar opinions, and not the consenting voice of the Church, were set up by his followers as the standard of orthodoxy.

Thus, in England, we shall see the national love of national independence combining with the despotism of the monarch to bring about by legitimate and orderly legislation, both ecclesiastical and civil, a Reformation which left uninjured all that was essential to the life

and well-being of the Church, and which was not capable of being justly regarded as the work of any one leader. Even such a great mind as Wolsey's, with all its wise and liberal plans, was hindered, (in part, no doubt, by his premature disgrace and death,) from absorbing an undue share in the guidance of the great movement which was already beginning to be strongly felt in his day, and in the furtherance of which he played a far-seeing and judicious part. Nor can it be said with truth that those who came after him, such as Cranmer, Ridley, and others whose names we are most in the habit of associating with the Reformation in our own country, were in any sense founders of a new form of religion : they simply took such a part as their position or their personal gifts enabled them to take in guiding and encouraging the action of the English Church, and no one of their individual expressions of opinion can be appealed to as an authoritative exposition of her doctrine.

And in Germany. In Germany the case was different. So many conflicting interests and widely differing nationalities were loosely united under the bond of the great German empire, that joint action proved impossible. Political jealousies were stronger than religious union, whilst pretended zeal too often became a cloak for self-interest, and the fierce struggles which established Lutheranism in Northern Germany eventually left the Southern States still professing allegiance to Rome. In this German movement the central figure of Luther holds undisputed sway, he was the apostle of a new form of religion which withdrew itself from the ancient traditions of the Church and set up for itself a hitherto unknown mode of government.

§ 2. *Causes of the Reformation.*

THE causes which led to the Reformation were, to a great extent, though of course with some modifications, the same throughout the Western Church.

There was much in the state of Europe at the beginning of the sixteenth century, even external to the Church, which was likely to pave the way for change. The feudal system was broken up, and the middle classes were winning for themselves a place of importance in society which they had not before held. Education was becoming much more widely spread, and the great invention of printing was bringing vast and unknown powers to bear upon all ranks. Under these circumstances it was both right and natural that the Church should show its inherent vitality, not only by casting out such abuses as hindered the perfect performance of its saving mission, but also by adapting itself to the altered circumstances of Churchmen. The due accomplishment of these two objects was, of course, to be sought, not by the abandonment of any of the fundamental doctrines and principles which are essential to the life of each national Church, but only through wise modifications of such matters "as may be changed according to the diversities of countries, times, and men's manners".

The abuses which chiefly called for correction in the Western Church of the sixteenth century may be classed under three heads—^{Internal causes.}
I. Constitutional ; II. Doctrinal ; III. Devotional.

¹ Article XXXIV.

§ 3. *Constitutional Abuses.*

AMONGST constitutional abuses the first place must be given to the wrongful and more or less unwilling submission yielded by national Churches to the unjustifiable claims of the See of Rome. The gradual growth of Papal Supremacy and some of the reasons which led to it belong properly to an earlier period of Church history than the one we are now considering, but in most countries, and notably in England, protests had been made from time to time against the invasion of constitutional rights and the curtailment of national liberties which were involved in the practical working of the universal and visible headship, however much the theory might commend itself to men's minds.

of appeals to
Rome ;

Constant appeals to the distant Court of Rome checked and delayed the administration of justice at home, and invited foreign interference in what ought to have been simply domestic matters; a third and not always disinterested party being thus admitted to adjudicate between king and subject, or between the accused and his judges. Besides this a stream of wealth was flowing year by year from other countries into the Roman exchequer, as a return for imaginary privileges, or such as the Pope had in reality no right to bestow.

of non-resi-
dence ;

Another abuse, which in England especially had a widespread and disastrous influence was the custom of non-residence. Sovereigns were in the habit of bestowing bishoprics as a reward for services done them, and of allowing the Popes of Rome to make good their claims to supremacy by exercising a similar power, so that whilst many bishops

held offices of state that rendered them at once unable and unwilling to devote themselves to the oversight of their dioceses, others were foreigners sometimes even incapable of understanding the language spoken by their flocks. Thus it came to pass that episcopal work, so far as it was done at all, was committed to deputy bishops who were often in their turn neglecting their own duties, and whose interest in their adopted Sees was necessarily slight. The clergy were quick to follow the example of non-residence thus set them, all the more that pluralities abounded to an extraordinary degree ; so that absent bishops and neglected dioceses produced the natural result of non-resident clergy and uncared-for parishes.

Appropriations were another source of ^{of monastic} harm at this time. By this term is meant Appropriations ; the transfer of the ecclesiastical patronage of a parish to some monastery, with the understanding that the spiritual wants of the people were to be provided for in return. This, though a very common arrangement, was generally by no means a satisfactory one, the "vicars" or deputies appointed by the monasteries being frequently inefficient. Here, in England, there were numerous protests against this state of things, as well before and after as during the sixteenth century, but improvement came very slowly, pluralities and the consequent non-residence not having really ceased till our own days, whilst the appropriations of pre-Reformation times still find a certain parallel in the impropriations, or alienation of the tithes to laymen, of post-Reformation ages.

The evil of appropriations was further ^{of exemption} increased by the fact that the larger pro- ^{of the Monas-} portion of the monasteries were exempt ^{teries.}

from all episcopal control and visitation except that of the Pope and his legates, which was of necessity feeble and uncertain ; and to this cause may be traced many of the corruptions which crept into the monastic system.

It is not meant to be inferred from all this that the monks and clergy of those days were worse than other classes of men, or that there were not wise and good men amongst them ; but it does seem that, as a class, they shared in the degeneracy of the times instead of making a stand against it, and so lost much of the influence they might otherwise have possessed. Thus the hold of the Church on the affections of the people became seriously and lastingly weakened.

§ 4. *Doctrinal Abuses.*

THE circumstances of the fifteenth century had been very favourable to the growth of doctrinal abuses. It was an unquiet, unintellectual age, and men had been content to accept with undoubting faith theories which were put before them under the reputed sanction of authorities whom they had been taught to reverence, without enquiring whether the authority itself was really trustworthy, or whether the claim to authority could be proved. The condition of the departed and the Sacrament of the Holy Eucharist were the principal matters around which novel theories had clung, until they had been developed and petrified into dogmas.

From early times there has existed in the Church a natural and blameless belief, that the spirits of those who depart out of this world in a state of grace, will in some unknown way be purified in the place of safe

keeping, and fitted for Heaven, whilst the corruptible part is being prepared in the grave to become a spiritual body. But these ideas had now been exchanged for a belief in the torments of a material fire, through which all souls must pass for a longer or a shorter time before entering Heaven. It was also held that the prayers, and especially the Eucharistic Sacrifice, of the Church on earth could affect the duration of this state of suffering, and so piteous were the descriptions of the agonies of the souls in purgatory, so earnest the appeals to Christians to aid their departed friends in escaping from them, that large sums of money were willingly paid to ensure the saying of masses for this purpose.

False teaching
respecting the
Intermediate
State.

Hence the Holy Eucharist was offered so frequently with this intention as to lead to the ignoring in some sort of its aspects as the chief means of grace to the living, and the great sacrifice of the whole Church to God. But besides this distortion of the real benefits obtainable for departed souls by the pleading of the Eucharistic Sacrifice, and the irreverent traffic in holy things to which it gave rise, there ensued also the evil consequence that men were led to look upon salvation as something which might be purchased after death either by their own bequests or by the charitable care of others; and thus the terrors of endless punishment were obscured or forgotten in the thought of a purgatory, from the atoning benefits of which scarcely even the most wilful and impenitent sinners were pronounced to be shut out.

Its conse-
quences.

With regard to the sacrament of the Holy Eucharist two doctrinal errors had arisen, each of which had left a distinct

False teaching
respecting the
Holy Eucharist.

trace on the devotional system of the Mediæval Church. An undue preponderance had been given to the primitive doctrine of the Eucharistic Sacrifice for the living and the dead, and this had led to a partial ignoring of the Feast on the Sacrifice, so that a large proportion of the people had come to be satisfied with an annual Easter Communion, and to believe that at other times it was sufficient to be present at the celebration of the Holy Sacrament without partaking of it. It is easy to understand that under these circumstances communions became lamentably rare.

Again, the mistaken ideas of reverence induced by over-strained definitions as to the manner of the sacramental Presence had caused the gradual introduction of the custom of communion "in one kind," or the withdrawal of the cup from the laity. This custom, condemned by the Council of Clermont [A.D. 1095] was not made binding on the churches of the Roman obedience until the Council of Constance [A.D. 1414], and even then it was not accepted in Bohemia, was slowly and unwillingly acquiesced in elsewhere, whilst in England communion in both kinds was not unknown as late as A.D. 1515.

§ 5. *Devotional Abuses.*

ALONG with the above-mentioned errors in doctrine, certain devotional practices had been received without much questioning by mediæval Churchmen, which were chiefly of Italian and Southern growth, and could not stand the tests either of antiquity or reason.

Abuses in
devotional
practice.

Foremost among these was the use of indulgences, a corruption of the relaxations of penance granted by the primitive Church to earnest penitence. At the time of the Crusades, in the beginning of the twelfth century, a general absolution was granted by the Pope to such as fell in battle against the Infidels; but, in later days, these absolutions or indulgences were made a regular matter of gain, being bought of the Pope and other bishops by a set of men called "pardoners," who afterwards sold them throughout the country. Leo X. turned this unholy bargaining to account to assist in the building of St. Peter's at Rome, but the abuse was such a shameless one as to excite indignation and distrust long before the Reformation period.

Image and picture worship, as well as an undue veneration for relics, shrines, &c., were also widely spread among the uneducated classes, who were not likely to distinguish in their devotions between the reverence due to our blessed Lord Himself, and that which they paid to the crucifix or painting before which they knelt, and who looked upon visits to and contact with the relics and tombs of saints as so directly a means of help and healing, that they were apt to forget the King of saints as the source of health and holiness. Educated and thoughtful people were capable of drawing the line between feeling and devotion in such matters as these, but no class seems to have been exempt from a tendency to render to our Blessed Lord's Holy Mother veneration and honour too closely bordering on that due to her Divine Son, and to exaggerate the doctrine of the intercession of the saints until it obscured that of the Redeemer's mediation.

Indulgences.

Image and
Picture
Worship.

The Cultus of
the Blessed
Virgin and of
the Saints.

The superstitious customs connected with these mistaken notions were numerous, and unquestionably required alteration, nor can it be a cause of wonder that the different blemishes which we have now slightly glanced at in the constitutional, doctrinal, and devotional systems of the later Mediæval Church, were proving sources of a certain amount of weakness and inefficiency. Nor could anything else be expected than that wise and good men in different countries should desire to do what in them lay toward pruning away the unsightly excrescences of errors and abuses from the goodly vine whose boughs were made less strong and fruitful by their cankering presence.

CHAPTER II

The English Reformation

A.D. 1509—1558

ENGLAND had not been exempt from a share of the degeneracy in morals and religion which had fallen upon the nations of Europe during the course of the fifteenth century. The long and bloody civil strife known as the Wars of the Roses had left behind it an evil inheritance of lawlessness and ungodliness infecting both clergy and laity ; and there were clearly influences at work which impaired the efficiency of the Church in grappling with the evils around and within her fold. Added to this, the feeling of national independence which had shown itself in many enactments, was gathering strength during the settled peace that succeeded the accession of Henry VII., and was only awaiting a fitting opportunity to shake off the unconstitutional bondage to a foreign power which pressed more and more heavily as time went on : whilst the despotic character of the Tudor sovereigns made them particularly sensitive to any interference with their prerogative.

State of England at the beginning of the sixteenth century.

§ 1. *Cardinal Wolsey's Schemes for Reformation.*

THE first effective beginnings of the Reformation of the English Church may be traced to the wisdom and energy of Cardinal Wolsey, at once a great ecclesiastic and a great statesman, who was taken into the favour and confidence of Henry VIII. very early in that monarch's reign. He was appointed Archbishop of York, A.D. 1514, and Lord Chancellor in the following year, and occupied a position nearly equivalent to that of our Prime Minister three months after the Pope had raised him to the dignity of Cardinal. Wolsey's learning, eloquence, and ability gave him great influence with the young King, who,—with other public men of the day to whom, from various causes, business details and responsibilities were distasteful and burdensome,—gladly escaped the labour of business by throwing it into the hands of one so able and willing to bear the burden as Wolsey. It was only some fifteen years later, when Henry's character had declined from the promise of his early youth, and the lower and more selfish part of his nature had gathered strength with advancing age, that he became impatient of the guidance of his faithful friend and counsellor, and at last rewarded his services with ingratitude and disgrace.

Position and
character of
Wolsey.

His
appointment
and work as
Legate.

In A.D. 1518, Pope Leo X. nominated Cardinal Campeggio his legate in England, but Henry declined to recognize the appointment of a foreigner to this office unless Wolsey, for whom he had already solicited it, might be made joint legate with equal authority ; and

this having been conceded, advantage was taken of the circumstance to obtain for the English Cardinal the power of visiting all the monasteries in England, including those which were exempt from episcopal supervision, and only subject to Papal control.

Campeggio's mission in England lasted no more than a year, but the duration of Wolsey's appointment was by the King's influence extended, and eventually his legateship was renewed for life. He then found himself in a position to set on foot some of the reforms he meditated.

The exempt monasteries were in special need of inspection, and very shortly after his nomination as legate, he began his ^{Begins to reform the Monasteries,} work by giving to the Augustinian monks new statutes which had for their principal objects a greater strictness of life and more diligent study.

That a better intellectual training might be secured for his countrymen, and especially for the next generation of clergy, was one of Wolsey's most earnest desires, and with this view he persuaded his own University of Oxford to entrust its statutes ^{and the Universities.} to him to be re-modelled. He founded seven Professorships at Oxford for Theology, Greek, and other studies, and brought learned men thither to fill them. About A.D. 1520, Wolsey began the foundation of the great college which is now known as Christ Church, and in ^{His Educational Scheme.} this design he was encouraged by the King, who gave his consent to the suppression of some of the smaller and now useless monasteries, and the appropriation of their property to the new foundation. Wolsey also started a college at his native town of Ipswich for the purpose of training boys for Oxford, and was instrumental in the establishment of the

College of Physicians in London, where he also projected a college for the study of canon and civil law.

Plan for increasing the Episcopate. To these schemes of Wolsey may be added one for greatly increasing the number of bishoprics, and endowing them from the funds of the smaller monasteries, their property being legitimately available for such wise and religious uses.

Henry's book against Luther. Meanwhile, the King was showing his zeal for orthodoxy by writing his famous book against Luther, which gained for him the title of Defender of the Faith from the Pope, but which appears to have been too distinctively Roman in its views to gain the cordial approval of Wolsey, however much and justly he might object to the rash irreverence of "The Babylonish Captivity of the Church," to which it was an answer.

About A.D. 1521, Henry and some of the bishops, with the old Archbishop Warham at their head, began to be very urgent with the Cardinal to take severe measures in his character of legate for the suppression of "heresy" or "Lutheranism" in England. Luther's earlier works were now widely circulated in this country, and the party known later under the name of Puritans were already making themselves obnoxious by profane and scurrilous pamphlets. Wolsey was lenient by nature, and probably far-seeing enough to doubt the wisdom of persecution, but he found it impossible to resist altogether the pressure put upon him by the Pope, the King, and his brother bishops, though his severity was mercy compared with the measures of those who succeeded him. Under his guidance books were publicly burnt instead of those

Wolsey urged to prosecute Lutherans.

His moderation.

who read or wrote them, and some of the very same fanatics who escaped with a slight correction at Wolsey's hands, suffered a cruel death in later years by order of the King, always reckless of life and then unrestrained.

In A.D. 1523 Wolsey attempted to put in practice another of his schemes for the advancement of a Reformation of the English Church, by ^{Synod at} holding a joint Synod at Westminster of ^{Westminster.} the Convocations of Canterbury and York, but no record is left of the proceedings on this occasion. Four years later [A.D. 1527], we find him trying unsuccessfully to effect an union between the Churches of England and France, so as to gain mutual strength for the repudiation of the usurped claims of the Pope.

§ 2. *The King's Divorce.*

IT was in this same year of 1527 that an event was first talked of which ultimately caused the ruin of the Cardinal-Minister, and exercised a very wide influence upon the Reformation he was so wisely and temperately endeavouring to bring about.

First mention
of the King's
Divorce.

The principal circumstances of the King's divorce from his first wife, Queen Katharine of Arragon, are well known, and it will only be necessary briefly to recall the facts that she had originally been married to Henry's elder brother Arthur, Prince of Wales, who died three months after his marriage, and that Henry VII., to avoid the repayment of Katharine's dower and the loss of the Spanish alliance, procured a dispensation from Pope Julius II. for her marriage with his second son. Arch-

Events by
which it was
brought about.

bishop Warham and many other divines opposed the union as being under any circumstances unlawful ; yet the Pope deciding otherwise, the betrothal took place. The marriage was afterwards postponed by the wish of the King, but on his death his son and successor at once fulfilled the engagement which had been made for him, he being then eighteen years of age and his bride twenty-six.

For some time the union was a happy one, Henry apparently fully returning the affection which Katharine never ceased to feel for him ; but this state of things did not continue. The King earnestly desired an heir to his throne, and of all the Queen's seven children only one, a daughter, lived to grow up. The great discrepancy in age also became more noticeable as years went by and brought Henry to the prime of a handsome and vigorous manhood whilst his wife was becoming an invalid woman in middle life. It seems probable that the King's motives and reasonings were of a mixed nature, and that he had some honest scruples about his marriage, which gathered strength and earnestness from the fact that his inclinations pointed very strongly to a divorce from Katharine, so that he might be free to marry the beautiful but unprincipled Anne Boleyn.

How Henry's
scruples first
arose.

The doubts thrown upon the legitimacy of the Princess Mary during the negotiations for her marriage with a son of the French King [A.D. 1526] appear to have given Henry the idea of setting aside his former marriage. He first consulted his confessor Longland, Bishop of Lincoln, on the subject, and in the following year his minister Wolsey, who advised that he should ask counsel of men learned in civil and canon law. An assembly of bishops gathered at Westminster failed to come to any

decision in the matter, and it was suggested to Henry to refer it to the European universities. But first he resolved upon appealing to Pope Clement VII. for a dispensation which should undo the work of his predecessor, hoping that Clement's disagreements with Katharine's nephew, the Emperor Charles V., might render him not unwilling to grant the request. Upon this, in the autumn of A.D. 1527, began a long series of negotiations between the King and the Pope, the history of which is not creditable to either of the negotiating parties.

Clement was, with some difficulty, persuaded to allow the cause to be heard in England, and Wolsey and Campeggio were appointed to decide it [A.D. 1528]. After various adjournments, however, the Pope, contrary to his promises, accepted an appeal from the Queen; and in October, A.D. 1529, the Court was dissolved for the purpose of being transferred to Rome. This led Henry to return to the idea of consulting the universities, and opinions favourable to his wishes were procured (in many instances by bribery) from a large number of the continental divines, as well as from those of Oxford and Cambridge. By this time the King, under the influence of Anne Boleyn, had become weary of his minister, who had long foreseen that the question of the King's divorce would bring trouble on the country and danger to himself. Wolsey died worn out and heart-broken in November, A.D. 1530.

In the July of that year a petition was presented to the Pope by the two Houses of Parliament, requesting an answer favourable to the King's wishes on the ground of the pressing need of an heir to the

Crown : but it was productive of no satisfactory result, although hints were given that a remedy might be sought elsewhere than at Rome. The opinions of the home and foreign universities were of little value, from the unsatisfactory manner in which they had been obtained ; threats being added in England to the more gentle means of persuasion which were made use of on the Continent. Once more Henry applied to the Pope to sanction a trial in England. The answer was

Both King and Queen summoned to Rome. a Bull forbidding any court or person to adjudicate in the matter ; and Queen Katharine positively refusing to withdraw her appeal, both she and the King

were summoned to Rome, A.D. 1532. Instead of obeying, Henry resolved to take the matter into his own hands. He had already ceased to live under the same roof with Katharine, and in January, A.D. 1532-3, the ceremony of marriage was gone through between himself and Anne Boleyn.

Convocation favours the Divorce, Reference to the acts of the Convocations of Canterbury and York showed that large majorities in both assemblies had

pronounced in favour of the divorce ; and Cranmer, who had just replaced Archbishop Warham at Canterbury, was a pliable instrument in favouring the King's wishes. At the new Archbishop's "humble request" Henry was graciously pleased to grant him a license to enquire fully into the matter, and the mockery of a hurried trial was gone through, notwithstanding the indignant protests of the

outraged Queen. Cranmer's decree of the invalidity of the first marriage, and his confirmation of that with Anne, were declared null and void by the Pope, who

who decrees the validity of Anne's marriage.

threatened Henry with excommunication if he acted upon them. A Bull to that effect was published A.D. 1534-5, thus completing the estrangement between the King of England and the Papal See.

Henry Excommunicated.

§ 3. *Overthrow of Roman Jurisdiction in England.*

THE King's divorce was the immediate cause of the repudiation of the papal jurisdiction, but events had long been tending in this direction; contests between English monarchs and the Popes were no new spectacle and the moral state of Rome and the Roman Church and clergy had been so shockingly corrupt during the last fifty or sixty years, as to do away with any prestige which might formerly have rendered more bearable the weight of a foreign yoke and the extortions of a foreign power.

It was from the Clergy in Convocation [A.D. 1531] that the suggestion first came to withdraw England altogether from the unconstitutional allegiance she had of late paid to the See of Rome, in case the Popes should persist in exacting the payments of annates or first-fruits from the bishops. An Act of Parliament which came into operation A.D. 1533 was therefore passed for abolishing this enormous tribute which had so long drained the English Episcopate; and a declaration was at the same time made that any attempt to enforce payment by excommunication or interdict would be disregarded. To this succeeded [A.D. 1532-3] an "Act for the Restraint of Appeals," which forbade appeals to Rome on any pretext, and asserted the sufficiency of the civil and ecclesias-

Convocation suggests a repudiation of Papal Supremacy.

Parliament abolishes Annates,

Appeals to Rome,

tical authorities in England to decide the causes brought before them, without reference to a foreign power. This Act, though no doubt aimed, in the first instance, at the Divorce Cause, was only the re-assertion of the ancient principles of the Church and State of England, which had been let slip, first by Stephen and afterwards by Henry II., and even then had not been altogether lost sight of¹.

In A.D. 1533, just as the Act abolishing annates had come into operation, another was passed relating to the appointment of bishops, which had long been a source of contention between the monarchs of England and the bishops of Rome. In Anglo-Saxon times the bishops were appointed by the king, though there were instances in which his nominee was rejected and another elected by the chapter. The Norman sovereigns, at first, continued to exercise this power, and by a too often unworthy use of it smoothed the way for Roman usurpations in the matter, the Popes first interfering to obtain a free election for the chapter, and afterwards claiming to impose their own candidate, much as the kings of England had previously done. This was, however, forbidden by the "Statute of Provisors," made in the reign of Edward III., and confirmed by Richard II.; and thenceforward the appointment of bishops was managed much as it is now, only that bulls from the pope confirming the election were considered necessary. These bulls being exceedingly costly, were sometimes used as a means for delaying or preventing a consecration. The Act of A.D. 1533 abolished the bulls, thus leaving the nomination of

Roman ap-
pointments to
Sees,

¹ Key to Church History (Ancient), pp. 148, 149.

bishops as it stands at present, not interfering in any way with the consecration itself, nor attempting to place it on any other than a purely spiritual footing. Another Act shortly after forbade any resort to the Roman See for faculties, ^{Applications to Rome for dispensations, &c.} dispensations, &c., declaring the Archbishop of Canterbury to be as capable of granting them as the Bishop of Rome, and decreeing that he should for the future exercise this power in England. Every care was taken to prevent the usurpation of spiritual jurisdiction by the crown.

There seems to have been great unanimity on the part of the bishops, clergy, and monastic bodies in repudiating the claim of the Pope to exercise jurisdiction in this ^{Consent of the Clergy to these measures.} country. The Convocations of Canterbury and York both declared formally against it in A.D. 1534; both the Universities subscribed to the repudiation in the same year, as well as the whole of the bishops, and an overwhelming majority of the clergy; all apparently feeling that there was no sound theological reason for the maintenance of so burdensome and unconstitutional a tyranny. Thus the Church of England was restored to its ancient independence, looking to its own bishops as the channels of its spiritual life, and expelling that foreign interference which was contrary to its best interests, and to all primitive precedent.

§ 4. *The Restoration of the Royal Supremacy in temporal matters.*

HENRY'S despotic temper was not likely to lose the opportunity which his rupture with the Pope presented

for repossessing himself of such privileges as had been weakly and unwillingly yielded by his predecessors to the Roman See.

For the purpose of crushing his great minister, he revived the Statute of Præmunire, enacted in the reign of Richard II. against procuring sentences from Rome.

Henry's unjust
conduct to
Wolsey,

On the plea that its provisions had been infringed by Wolsey's legateship (though this was exercised with the royal licence, and obtained by the king's request), he seized the cardinal's private property as well as that destined for his educational foundations, and pro-

and the
country in
general,

ceeded to include all the clergy and laity of the land as accomplices in the act, so that they also should be subject to the forfeiture of their goods, and even to death. The laity were pardoned on the abject submission of the House of Commons, but the clergy were required to pay a fine

especially
to the
Clergy,

amounting to 1,500,000*l.* of our money. At the same time advantage was taken of their being completely at the King's

mercy, to endeavour to extract from them an unconditional acknowledgment that by his Supremacy over all persons and causes the monarch was the sole protector and Supreme Head of the Church of England. The Convocation of Canter-

who acknow-
ledge his Su-
premacy, only
in a limited
degree.

bury [A.D. 1530-1] refused to recognize this language, even when modified by the words "after God," and only accepted it with the more definite limita-

tion "as far as the law of Christ will allow." The Convocation of York, after considerable hesitation, agreed to the same recognition three months later.

In the following year, a petition was presented against the clergy by the House of Commons, at the instigation of the Speaker ^{The Commons attack the} Audley, and of Cromwell who had succeeded Wolsey as the king's adviser; both Audley and Cromwell being men who were much interested in the spoliation of the Church. The accusations, not very formidable ones, received a fair and temperate reply from the Convocation of Canterbury, in which some charges were explained, others cleared away, and an earnest desire was expressed for the correction of real abuses. But the foregone conclusions of the King were not so easily disturbed, and he made the petition a plea for demanding that all ^{The King claims absolute} existing Church laws should be submitted to his approval. The bishops united in ^{power over the} refusing their consent to such a surrender of the liberties of the Church, and the King was obliged to content himself with an Act of Convocation decreeing that no new Canons should be made without the royal licence, and also proposing that a commission of sixteen clergy and sixteen laymen should ^{Canons, which is refused.} review those already existing. This "sub-^{The so-called} mission," as it was called, was embodied ^{Act of Submission.} [A.D. 1533] in an Act of Parliament called the Act of Submission, by which all the actual Canons were to continue valid until abolished by competent authority, unless they encroached on the laws of the land, or on the King's prerogative. The commission met, but was eventually dissolved without making any changes in the canon law, and the latter is binding to this day.

After the Pope's response to Queen Katharine's appeal [A.D. 1534], Henry indignantly ordered the omission of the Pope's name from the Service Books,

and two successive Acts were passed by a servile Parliament, confirming the Supremacy and giving to the King unlimited power to repress all heresies and to punish as high treason the denial of his right to the title of Supreme Head of the Church. This Treason Act was repealed as soon as Edward VI. succeeded to his father's throne, but not before it had been most cruelly and tyrannically used.

The Treason
Act.

§ 5. *Doctrinal Reforms in the Church of England.*

SINCE circumstances had rendered a truly General Council almost impossible, the local synods of the Church were become the only legitimate means by which governing and directing power could be exerted, and Convocation having in A.D. 1531 pronounced officially in favour of constitutional reforms, proceeded five years later [A.D. 1536] to embrace the question of doctrinal and devotional ones.

The first results of these deliberations were the Ten Articles, the original predecessors of the present Thirty-nine Articles of Religion. They were subscribed by the clergy of both Houses of Convocation, and afterwards published by the King's authority. Five of these Articles related to Doctrine, and five to Devotional practices. The former were to the following effect :—

The Ten
Articles.

I. Enjoined belief in the Holy Bible, the Three Creeds, and the teaching of the first Four General Councils.

Those regarding
Doctrine.

II. Set forth the doctrine of Baptismal Regeneration.

III. Defined Penance as consisting of repentance, confession, absolution, and amendment of life.

IV. Declared fully the doctrine of the Real Presence without asserting that of Transubstantiation.

V. Explained Justification as attainable by repentance, faith, and charity, through the merits and passion of our Blessed Lord.

These doctrinal articles were followed in the next year by "The Institution of a Christian Man," a plain and authoritative exposition of Church doctrine composed by a commission of forty-six divines appointed by the King, and including all the bishops as well as some other dignitaries of the Church. Cranmer and Latimer were of the number as well as Gardiner and Bonner; it is therefore fair to believe that all shades of opinion were represented on the Commission, and that the book set forth the common belief of the English Church of that day. It contains very valuable expositions of the Creed, the Lord's Prayer, the Sacraments, the Ten Commandments, and the Ave Maria, and its teaching agrees with that of the Ten Articles. This "Institution" was ordered by the King and Archbishops to be read in churches, and in A.D. 1543 a revised and expanded edition was published under the title of "A Necessary Doctrine and Erudition for any Christian Man."

Institution of a
Christian Man.

Meanwhile, in A.D. 1538, an attempt had been made to bring about unity between the Lutherans and the Church of this country; three German divines with Burckhardt at their head being sent to England for the purpose of discussing religious questions. But all endeavours to come to an agreement on Sacramental doctrine completely failed, and the conference seems only to have produced a short reaction towards Roman belief in the King's mind.

Unsuccessful
attempt to
combine with
Lutherans.

This reaction showed itself in the cruel Act of Six Articles [A.D. 1539], by which the denial of Transubstantiation was made punishable with death, and other mediæval dogmas were enforced by fine and imprisonment. Cranmer opposed the Act in the first instance, but with his usual unsteadiness of purpose was induced to withdraw his opposition. This attempt on the King's part to obtain entire uniformity with his own opinions was however unsuccessful, nor do the cruel provisions of the Act seem to have been carried out to any appreciable extent. It was modified in A.D. 1543, and finally repealed in the first year of Edward VI.

§ 6. *Devotional Reforms in the Church of England.*

WE now come to the consideration of the reforms begun in devotional practices. These were touched upon in the latter five of the Ten Articles.

The Articles regarding Devotion. VI. Declared that images might be profitably used as aids to devotion, but not worshipped nor unduly honoured.

VII. Set forth the honour due to Saints as God's faithful people who pray for us.

VIII. Showed that with certain limitations the prayers of the Saints might be asked for.

IX. Spoke of minor rites and ceremonies of the Church, such as the use of holy water, ashes on Ash-Wednesday, palms on Palm-Sunday, &c., and declared that they might be fitly used to excite devotional feelings, but not as if they could obtain remission of sins.

X. Distinguished prayers for the dead from the Romish doctrine of Purgatory, repudiating the latter.

There was already a strong feeling that some change was desirable in the manner of the public celebration of Divine Service, and especially that the English language should be substituted for Latin, which was no longer universally understood, even by educated people. English books of prayers had long been used, and some parts of the Services had come to be said in English, such as the Confession in the Communion Service, parts of the Occasional Offices, and the "Bidding of Bedes" (or prayers). Interlined translations of the Psalms and Litany were also known from very early times, and the Creed and Lord's Prayer were frequently recited in Church in English.

Wish for
vernacular
services.

At first, however, the attempts at revision were confined to the Latin Service Books.

Revisions of the Breviary² were published A.D. 1531 and A.D. 1542, and one of the Missal in A.D. 1533. A more decisive step was taken by the Convocation of A.D. 1542-3 in the canon ordering a chapter of the Holy Bible to be read in English every Sunday and Holyday in every parish church. Besides this, a committee was appointed for carrying out a more thorough revision of the Service-books, and the Litany in English for public use in the Church [A.D. 1544] was the first result of these labours, in which it seems probable that the whole of Convo-

Revisal of the
Latin Service
Books.

² The Breviary contained the Hours, or the Daily Offices of the Church, exclusive of the Liturgy or Communion Service. The Missal contained the Liturgy itself, along with the Collects, Epistles, and Gospels.

cation eventually took a part. The work of revision and translation still continued, but it was not until after the death of Henry VIII. that the First Book of Common Prayer in English was allowed to see the light.

§ 7. *Authorized Translation of the Bible.*

BIBLES in English, or what represented English in earlier days, were by no means uncommon in this country³, but it is easy to understand that many inconveniences might be likely to occur from promiscuous reading of unauthorized and irresponsible trans-

lations of the Holy Scriptures, which were often made the vehicle of heresy and false teaching : and we can hardly refuse to make allowance, as Cranmer himself

is known to have done, for those who rated the evils so highly as to ignore their accompanying benefits. However, the stimulus which the invention of printing had given to education, and the consequent increase in the number of the translators and readers of Holy Scripture, turned the minds of those in authority to the necessity of making some provision for the growing need.

As early as A.D. 1530, a company comprising the two Archbishops, Warham and Lee, and other divines, (amongst whom was Hugh Latimer, afterwards Bishop of Worcester,) was called together by the King to consider the necessity and expediency of providing an authorized English Version of the Holy Bible : and

³ See Key to the Holy Bible, pp 18—23. Key to Church History (Ancient), pp. 116, 117.

though it was decided that at that particular time erroneous opinions were too rife to render such an experiment desirable, yet the King gave notice of his intention to put the work in hand at a more favourable opportunity. In A.D. 1534 the King was petitioned by Convocation to perform his promise, and soon after Cranmer, then Archbishop of Canterbury, took the initiative by distributing the work of revising existing translations amongst the most learned bishops and clergy of the kingdom. But before the result of their labours could be published, an English Bible which had been for some time in preparation abroad by Tyndale, Coverdale, and Rogers, made its appearance from a foreign printing-press [A.D. 1535]. It had a dedication to the King, and was probably the edition spoken of in the Injunctions issued by Cromwell, A.D. 1536, which ordered that every parish church should be provided with a "Bible, of the largest volume, in English," for the use of the laity who might resort there to read it. In the next year another edition of the Holy Scriptures known as Matthew's Bible was printed by the King's printers, and, at Cranmer's request, received the royal licence to be read privately at home by lay people [A.D. 1537].

Cranmer
begins the
work.

Coverdale's
Bible.

Matthew's
Bible.

But these and other private attempts at English versions of the Holy Bible were by no means satisfactory or to be relied on, partly through haste and want of scholarship on the part of their authors, partly through wilful errors introduced to favour false opinions, and partly because they were made not from the original Greek and Hebrew, but from the Vulgate, or from German trans-

These transla-
tions not trust-
worthy.

lations. This state of things, combined with the unsettled and irreverent temper which was then common, produced immediate results such as had been foreseen by the bishops when an authorized version was first asked for. Not only was a royal proclamation necessary to check the frequent interruption of Divine Service by loud and irregular lay reading of Holy Scripture, but controversy as to its right meaning ran so high as to draw forth a warning from Cranmer, which was also endorsed by royal authority.

It soon became clear that a really authorized version was a necessity, and this want was first supplied in April, A.D. 1539 by the publication of what is known

Cranmer's or
the Great
Bible.

as Cranmer's or the Great Bible, no doubt the translation or rather revision undertaken in A.D. 1535 by the bishops and others, who are described on the title-page as "divers excellent learned men expert in the aforesaid" (Hebrew and Greek) "tongues." Other editions of this Bible appeared in A.D. 1540 and A.D. 1541, and it was "appointed to the use of the Churches" [i. e. for private reading in Church], but its correctness was still not such as to satisfy the Archbishop, and in January, A.D. 1541-2, he appealed to Convocation to assist him in a further revisal. It was agreed that the Great

Its attempted
Revision.

Bible should undergo correction, and committees were chosen for the careful examination of both the Old and New Testaments. The work was already begun when Cranmer brought a message from the King taking it out of the hands of the committees who were really qualified for their task, with a view to placing it in the hands of the Universities of Oxford and Cambridge, at that time in no fit state to undertake it. Remonstrance was in vain, and

the whole plan came to nothing in consequence of the change, so that the "great" Bible continued to be for nearly thirty years longer [till A.D. 1568] the authorized version of the Church of England.

§ 8. *The Overthrow of the Monastic System.*

THE preceding pages will have shewn that Henry VIII., however questionable his motives may have been, did in fact only place the Church of England in its proper and natural position; and also that the change was, as a whole, effected in a legitimate and constitutional manner: but it is neither necessary nor possible to justify all the details of the King's conduct.

Wolsey's fall and death had placed his royal Master in the hands of a bad, unprincipled man, Thomas Cromwell, the Cardinal's late ^{Cromwell's evil influence with Henry.} secretary, and he proved to be a willing agent and promoter of any scheme which might at once secure the King's favour and advance his own interests. Henry's extravagance and consequent covetousness were unbounded, and led him to the most disgraceful acts of sacrilege and injustice. Not only was Wolsey's private property confiscated, but also the larger portion of the provision he had made for the educational and other reforms he meditated. The College of Christ Church dwindled down to an insignificant shadow of what it was intended to have been, the college at Ipswich came to nothing, and out of twenty-one new bishoprics which were at first contemplated only six were founded.

But robberies such as these were on far too small a scale to content the King and his new minister, nor

could the immense fine levied at the same time from the clergy suffice. The next step was to obtain possession of the monastic property, Wolsey's plan of converting some portion of it to other religious uses having perhaps suggested the idea to the Monarch.

There was no doubt much in the monastic system, as it stood in the beginning of the sixteenth century, which needed reformation. The monasteries had increased in number to an undue extent, their members, from whose ranks a great number of the parochial clergy were supplied, had mostly become exempt from episcopal control ; and the charity of good Christians, as well as the fears and remorse of those who had led ungodly lives, had placed in the hands of monastic corporations a larger proportion of the land and wealth of the nation than was desirable for themselves, or beneficial to the country at large. It is probable that these abuses too often brought others in their train, though at the same time there is no real ground for believing that monks and monasteries were necessarily evil things, nor for affirming that even in the later days of their existence they universally failed in carrying out the high theory of devotion and usefulness which had been in the minds of their founders. Still less are we to believe that any real zeal for religion inspired Henry's attack on them, or to fail to notice the unprincipled and sacrilegious covetousness which substituted confiscation and demolition for reformation.

In A.D. 1535 a number of commissioners headed by Thomas Cromwell were appointed by the King, with authority to visit and inspect all the monasteries in the kingdom. These commissioners were thoroughly unscrupulous

Failings of
the monastic
system.

First visitation
of the
Monasteries.

men, vested with unlimited powers, and bent upon bringing back to their master such a report as might be satisfactory to him. The monasteries were plundered by them of all the valuables they contained, the inhabitants in many cases forced by starvation and hard usage to leave their homes, and early in the following year [A.D. 1535-6] a bill was brought into the House of Commons for the dissolution of all monasteries whose members

First act of
dissolution.

did not exceed twelve in number, under the plea of gross immorality. After considerable opposition the bill was passed by the King's influence, the property of all these monasteries being handed over to him, while none was reserved for educational or other religious uses. The monks were turned adrift with a miserable pittance to keep them from immediate starvation.

After this came the turn of the larger religious houses, no means being left un-

Larger
Monasteries
attacked.

employed to ruin them. Spies and informers were made use of by Cromwell to report or invent evil stories of the monks, who were by turns threatened and bribed to give up their monasteries with some show of voluntary surrender. The richer laity shared very generally in the Sovereign's greediness for monastic spoils, but the discontent of the populace at the spoliation was plainly shown in October, A.D. 1536, by a rebellion which began at Louth, in Lincolnshire, and afterwards broke out with fresh violence in Yorkshire. Under the name of the

The Pilgrimage
of Grace.

"Pilgrimage of Grace" it assumed very formidable proportions before it could be quashed, some amongst its avowed objects being the restoration of the monasteries and the downfall of Cromwell and Cranmer.

Second
visitation of
the Monas-
teries.

The work of destruction went on nevertheless, all pretence of reformation being laid aside. Many monks and abbots who refused to surrender their abbeys or reveal where the treasures of their houses were hidden, suffered cruel deaths as traitors, others were induced by fair or foul means to leave the monasteries which in many cases had become their only home, and others were driven out by force, so that when the Second

Second Act
of Dissolution.

Act of Suppression was passed in A.D. 1539-40, there were but few monasteries existing to be suppressed. Those which still lingered on were mostly such as from the influential position of their abbots were able to make a more sturdy resistance. To intimidate the rest, several of these old dignitaries were executed: amongst whom was the good and venerable abbot of Glastonbury, Richard Whiting, who was hanged on Tor Hill after a mock trial at Wells, the pretext being that he had *robbed the Church*. What he had really done was to secrete its valuables to prevent them from falling into the rapacious hands of the commissioners.

The plunder
of Monas-
teries.

It is difficult to estimate the value of the spoils of the religious houses, including land, money, plate and precious stones, but probably it amounted to at least fifty millions of our money. The King's favourites and courtiers were allowed to seize on monasteries and nunneries almost at their will, and only a very small portion, something like a fiftieth part of the whole, was devoted to founding new bishoprics and kindred objects. Some of the monks received small pensions, many more were put to death or died of grief and want, and others lived on in great distress and poverty. Many of the lay monks turned

to secular employments for a livelihood, while a few of those in Holy Orders were presented to benefices.

The distress caused by the destruction of these 1100 religious houses was very great, not only amongst the monks themselves, but also amongst the poor to whom their free-handed charity stood in the stead of the modern poor-laws : and the large increase of vagrancy which called forth such cruel laws in this reign may be referred, in great measure, to the dissolution of the abbeys and the plundering of the clergy which preceded it. Literature, too, suffered deeply from the overthrow of those who, in the mass, had been its great supporters ; the valuable monastic libraries were ruthlessly destroyed, the help given to poor scholars at the universities was withdrawn, schools decayed, and hundreds of studious men were driven from the means of study.

Consequences
of the Dis-
solution.

§ 9. *The Rise of Puritanism.*

THE monks were not the only sufferers from the King's tyranny. Fisher, the good old Bishop of Rochester was executed A. D. 1535, for refusing to take a very stringent oath enforced by the Act of Succession, and his death was followed a fortnight later by that of the wise and learned ex-Chancellor, Sir Thomas More. Anne Boleyn met her better deserved fate in the next year. Henry having obtained the ends he sought, became simply obstructive as to real measures of reformation, and was only jealous of any thing which he fancied might trench on his overwhelming notions of royal prerogative. He was unshrinkingly cruel and bloodthirsty

Death of Bis-
hop Fisher,

and of Sir
Thomas
More.

when his own fears and interests were excited, and Cranmer was too weak, and Cromwell too wicked to stand in the gap as the wisely tolerant Wolsey had done.

Meanwhile, in face of the successful efforts of the reforming bishops and clergy of the Church of England to preserve intact all the essentials of communion with the whole Catholic Church, there had sprung up a party, less wise and learned indeed, but abundantly noisy and self-confident, who could not distinguish between Catholic truth and Roman additions to it, and were less anxious to preserve the identity and oneness of the Church of England than to gain attention for their own novelties.

10. *The Reformation under Edward VI.*

SOON after the death of Henry VIII. [January A.D. 1546-7], a measure long since seen to be desirable and beneficial by those who had the true welfare of the Church at heart, was at last put into execution by the providing of English Services for the use of English people. Little more than a year after the new King's accession, an English Communion Service was published, to be used as supplemental to the old Latin office, but this was merely a temporary expedient, and a commission of bishops and clergy was appointed to compile an English Prayer Book, for which materials had been already collected to a great extent by the commission of A.D. 1542⁴. In November A.D. 1548, the new book was submitted for

First English
Communion
Service.

First complete
English Prayer
Book.

⁴ See p. 29.

approval to Convocation, and by them presented to the King in Council, an Act of Uniformity being passed in the following January, which ordered the use of this Prayer Book in all the parishes of the kingdom, on and after Whitsun Day A.D. 1549.

The ancient Services of the Church were the basis of this compilation, mediæval additions being cleared away, and such other How compiled. alterations made as seemed necessary to render the Prayer Book useful under the existing circumstances of the Church of England. The chief of these changes consisted in the compression of the seven offices for the Hours into Matins and Evensong, the re-arrangement of the reading of the Psalter, so as to occupy a month instead of a week, the limitation of all lessons read in Divine Service to Holy Scripture, the omission of some Services for festivals, and the condensation of certain lengthy offices, the English language being in all cases substituted for the no longer familiar Latin.

This First English Prayer Book was willingly accepted by the great body of English Churchmen, but it did not satisfy the Discontent of the Puritans, and consequent Revision of the Prayer Book. Puritanical party, and at last, to avoid worse evils, Convocation found it necessary [A.D. 1552], though with great reluctance, to consent to a revision of the Prayer Book, the changes made being, however, much less sweeping than the Puritans had desired. After the death of Edward VI. [A.D. 1553], and the accession of his sister Mary, the Book was altogether suppressed.

Ten editions of the English Bible known as the "Great Bible" were printed in Edward's reign, but no fresh translation was The English Bible in this reign. attempted, either by private persons or by

authority. Much of the five years of this short reign was spent in the struggle of the Church against the advancing tide of Puritanism, which was afterwards to carry such havoc over the country. The young King was easily induced to use against the Church the despotic power possessed by the Tudor sovereigns, and he followed the Protector's lead in seizing Church property for his own use, under pretence of reclaiming it from superstition. He also willingly encouraged violent and unwise changes, such as were more in accordance with the views held by Martin Bucer, Peter Martyr, and other foreign Protestant refugees, than with the Catholic spirit which had been displayed in the official acts of our own Bishops and Clergy.

The King
favours the
Puritans.

The tyranny of the late King and the Puritanical leanings of the new Government caused a reaction in the minds of some, even of those who had at first been ready to further a reformation; and Gardiner, Bishop of Winchester, as well as Bonner, Bishop of London, were deprived of their sees on account of their opposition to the policy of the boy King's advisers.

Consequent
reaction.

§ 11. *The Reaction under Mary.*

QUEEN MARY was naturally disinclined to look favourably on the changes which had taken place in the ritual and devotional system of the Church. The harsh treatment experienced by herself and her mother, and the violent and seditious conduct of some of the more extreme Reformers, were not likely to conciliate the Tudor temperament; whilst broken health and spirits, and

Temper and
conduct of
Mary.

the influence of a stern Spanish husband, tended to strengthen her leanings towards persecution and severity. The discontent excited by the events of the last reign, and the loyal feelings called out by the seditious attempt to settle Lady Jane Grey upon the throne appeared at first to smoothe the way for a return to the mediæval position in religious matters: and it is not unlikely that a lasting impression might have been made upon the condition of the Church but for the arbitrary and cruel means employed by the Crown for the suppression at once of anti-Roman principles and of those disloyal intrigues which were too often mixed up with them.

Bishops Gardiner and Bonner were restored to their Sees on the new Queen's accession, the former being at the same time made chancellor. His aim seems to have been to replace our religious system in the state in which it was left at the death of Henry VIII., and gradually to bring about a reconciliation with Rome Gardiner's scheme for Catholic reconciliation with Rome. on a basis of freedom for the Church of England. The first step to this was, A.D. 1553, the repeal of the Acts legalizing the English Prayer Book, and the restoration of the mediæval services as they had been reformed in the early part of Henry VIII.'s reign, the consent of Convocation being secured by the arrest or flight of most of the Reforming bishops. The Queen also repealed the Act of Supremacy passed by Henry VIII., but still she hesitated to rouse popular discontent by attempting to revert to the former relations with the Roman See, until her relative Cardinal Pole returned as legate to England [A.D. 1554] from the exile to which he had been condemned on account of his opposition to the royal divorce. Under his guidance

the Acts passed against the Roman jurisdiction were repealed, and the nation formally reconciled to the Bishop of Rome, some of the severe statutes against heresy being renewed. All foreign refugees were ordered to leave the kingdom, and with them went a large number of Englishmen, including several bishops and many clergy. They settled chiefly in Switzerland and Germany, where they of course came under Calvinistic and Lutheran influences ; and hence, a fresh element of Puritanism was eventually infused into the English Church.

Ultramontane influence of Cardinal Pole.

Meanwhile, troubles thickened at home. The influence of the Spanish Court and Inquisition made itself felt in the terrible severity which was called forth by any deviation from the royal standard of belief and practice, Cardinal Pole apparently urging upon the Queen the necessity of compelling the submission of her subjects to the reimposed Roman yoke. Cranmer, Ridley, Latimer, and many others fell victims to this determination ; Pole succeeding the former as Archbishop of Canterbury, in March, A.D. 1555-6. His occupation of the See was, however, a very short one, as he died A.D. 1558, surviving the Queen only a few hours.

§ 12. *The Settlement under Elizabeth.*

THE accession of Queen Elizabeth was followed by earnest endeavours on the part of the Sovereign and her advisers to bring about a peaceful settlement of the religious disputes which had been so rife during the last two reigns. The Queen herself favoured the more temperate of the Reforming party, and was by no means inclined to sub-

Persecution of the Anglican party.

Temper and conduct of Elizabeth.

mit to Roman interference between herself and her subjects, though at the same time she was very much averse to the puritanical spirit which rejected all that was ancient as necessarily evil, and was impatient of all control and order.

The first Act of the first Session of Parliament held in this reign [A.D. 1558-9] was to re-assert the supreme jurisdiction of the Crown in England, although at the same time Elizabeth steadily refused to assume the title of "Supreme Head of the Church," with whatever limitations, declaring that all she claimed was "under God to have the sovereignty and rule over all manner of persons born within these her realms." Nor has the claim to this title ever been revived by any English Sovereign.

During the same session Acts were passed for again legalizing the English Book of Common Prayer, by which was meant in this instance a revised edition of the Second Book of Edward VI. It contained some important changes made for the sake of recognising certain Church doctrines and ceremonies which had been too much ignored under the Puritanical influences of the young King's reign. This newly-revised book became binding on all from St. John Baptist's day, A.D. 1559.

There is no proof that Queen Mary and those about her interfered in any way with the private reading of Holy Scripture, though no attempt was made to further it. Under Elizabeth the Geneva Bible, translated chiefly by William Whittingham abroad, and dedicated to the Queen, became the popular version, though it was not set forth

She refuses
the title of
Supreme Head
of the Church.

English Book
of Common
Prayer
restored.

The Geneva
Bible.

by authority, and contained many serious errors. About A.D. 1563, Parker, Archbishop of Canterbury, judged a new translation to be necessary, and he accordingly divided the labour between himself and other bishops and learned men, with instructions that the new version should vary as little as need be from the last authorized translation known as the Great Bible.

The Bishops' Bible. On the completion of the work the Archbishop sent a copy to the Queen with a

request that this new Bishops' Bible might receive the royal sanction as the authorized version, and it seems to have come gradually to be regarded as such, until by a canon of A.D. 1603 all use of the Bible in churches was confined to this particular translation.

Opposition of the Puritans. An Act of Uniformity was passed in A.D. 1559 which replaced the Church very

much in the position it had occupied in the beginning of King Edward's reign, but the Puritans, who had now returned from their exile, made a factious opposition to many of its provisions. The rest of the nation, even such amongst them as were favourably inclined to mediæval beliefs and practices,

Unanimity of the rest of the nation. accepted the new settlement of religious matters without difficulty, and it was not until about twelve years after Elizabeth's

accession that a Roman schism was originated in England.

The Thirty-nine Articles. In A.D. 1562-3, and again in A.D. 1571, the Convocation of Canterbury remodelled the Forty-two Articles which had been drawn up in Edward VI.'s reign, but had only received the sanction of Convocation a few weeks before the King's death, and were withdrawn on the accession

of Mary. The number of the Articles was reduced to Thirty-nine, and other considerable alterations were effected.

In A.D. 1570 a schism was brought about by a Bull of Pope Pius V., in which he excommunicated Elizabeth, and invited her subjects to break their oaths of allegiance. Up to this time only such ecclesiastics as declined the oath of supremacy (and who mostly went abroad), had thought it necessary to withdraw themselves from the reformed services of the Church, but after this manifesto of the Pope, foreign clergy, and Englishmen educated and ordained abroad, were sent over to England. These "Seminary priests" fomented schism and rebellion, and thus another non-conforming sect was founded in England.

In A.D. 1595 an attempt was made to impose upon the Church of England nine Articles known as the Lambeth Articles, which asserted in strong terms the Calvinistic doctrines of predestination and reprobation, and of assurance, and denied man's free will. They were approved by Archbishop Whitgift in hopes of conciliating the Puritans, but were not sanctioned by Convocation, and were too objectionable to the Queen to receive any support from Government. They were never, in any sense, binding on the Church of England.

Before the end of this reign [A.D. 1603] there was springing up in England a race of scholarly divines who had been driven by the controversies of the time to examine closely the ecclesiastical position in which they stood by the light not only of Scripture but also of patristic and historical learning. Hooker completed his great work

Rise of the
Roman schism
in England.

Lambeth
Articles.

Rise of
Anglican
Theology.

on Ecclesiastical Polity in A.D. 1600, at which time Andrewes, afterwards Bishop of Winchester, was preaching at Court, and Overall, the compiler of the latter part of the Church Catechism, was settled as Professor of Divinity at Cambridge.

§ 13. *The Reign of James I.*

JAMES I. had, as a young man, given in his adhesion to Presbyterianism in Scotland, but he willingly undertook to uphold the constitution of the Church of England in the same state in which it had been left by his predecessor. A conference held at

Hampton
Court
Conference.

Hampton Court A.D. 1603-4 for the settlement of religious differences was dissolved by James, after three days' discussion, the only results of it being a few unimportant alterations in the wording of the Prayer Book, and the appointment of a commission of divines to make a new translation of the Bible. This commission, which included some of the most learned men of the day who were well skilled in Greek and Hebrew, began its work in the following June, the whole body being divided into six smaller committees, to each of which was entrusted the translation of a portion of the Bible. The rule was again given to keep as near as possible to the last authorized version, the Bishops' Bible of the last reign, and various other directions were added to ensure good and careful workmanship. The labours of the commission lasted between six and seven years, and in A.D. 1611 the new translation was published, which has been from that time till now the authorized version of the Church of England.

King James's
Bible.

In A.D. 1618 a synod was convened at Dort by the Prince of Orange, for the purpose of settling the disputes between Arminius and his opponents. It was composed entirely of Calvinistic divines, including some from England, sent by James I., who wished, if possible, to arrange a union between the Continental Protestants and the Church of England, though of course the decisions of the synod never had any authority in this country. The Arminians were refused a fair hearing by their opponents, condemned and sentenced to excommunication, fine, and imprisonment. Many of them escaped to France and England, but Arminianism never became a distinct sect in England, though the anti-Church party were in the habit of giving the name of Arminians to those who differed from them.

§ 14. *Reign of Charles I.*

THE son and successor of James I. was sincerely attached to the Church of England, a fact which drew down upon him the hatred of the Puritans, and the ecclesiastical history of his reign is little else than that of the endeavours which the King and bishops made to resist the attacks of the anti-Church party, and of the attempts of the latter to substitute Presbyterianism and Independency for Episcopacy.

Troubles in
Charles I.'s
reign.

A more detailed account of this struggle, and of the temporary depression of the Church will be found in a future chapter on the history of the Puritans.

§ 15. *The Reformation in Ireland.*

AS it was through English influence that the Church of Ireland, in the middle of the twelfth century, yielded up her ancient independence to Rome⁵, so it was under the same guidance that this false and unconstitutional position was abandoned three centuries later, though owing to the peculiar position of the country, the latter change was effected with less ease and completeness than the former one.

The state of the Irish Church at the beginning of the sixteenth century appears to have been most unsatisfactory. The bishops were many of them non-resident,—some supplying the places of absentee bishops in wealthier England,—the clergy were unlearned, and the people untaught. The country was only partly Christianized, and was distracted by continual petty wars between rival chieftains, whose one bond of union was hatred of their English conquerors, a feeling which proved very detrimental to the progress of the Reformation in Ireland.

The ecclesiastical jurisdiction of the Pope was repudiated by the Irish Parliament in A.D. 1537, all appeals and money payments to Rome being at the same time declared illegal. Archbishop Browne, of Dublin, with most of the other bishops, and the majority of the clergy, gave their willing support to this assertion of the independence of the National Church, which was however opposed by the primate Cromer, Archbishop

Condition of
the Irish
Church in the
sixteenth
century.

Repudiation
of Papal Su-
premacy in
Ireland.

⁵ See Key to Church History (Ancient), p. 151.

of Armagh, and a section of the clergy, as also by certain disaffected chieftains, who hoped by this means to regain some of the ancient influence of their families.

The English Government unfortunately made use of the Reformation movement as a means of Anglicising Ireland, and thus created a ^{Mistake of the English Government.} feeling of discontent of which the partisans of the Roman See were not slow to avail themselves. Archbishop Browne, an extreme Puritan, was energetic in his attempts at reform, but except as regarded the denial of Roman supremacy, not much progress was made towards any solid reformation during the life of Henry VIII. That King, however, took care in Ireland as well as in England, to enrich himself by the suppression of religious houses and the confiscation of their property.

In the reign of Edward VI., the adoption of the First Edwardian Prayer Book was discussed in the Irish Convocation, and ^{First Prayer Book of Edward VI. adopted in Ireland,} approved by the Archbishop of Dublin and many other bishops, though it was rejected by Archbishop Dowdall, now Cromer's successor at Armagh, and an adherent of the Papal party, as also by some others. The new ritual was used for the first time in Christ Church Cathedral, Dublin, on Easter day, A.D. 1551; but unfortunately a project for translating it into the Irish ^{but not translated into Irish.} language was not put into execution, and its usefulness and acceptableness with Irishmen were much impaired in consequence. Another mistake was the attempt to merge the individuality of the Irish Church in that of the Church of England, as shown in the inaccurate phrase "the

Church of England and Ireland," which came into use as early as A.D. 1538, and occurs again in a statute of Edward VI.

Towards the end of this reign, John Bale, Bishop of Ossory, and formerly a Carmelite friar, took a vigorous part in the suppression of Romanism, but on the accession of Queen Mary [A.D. 1553], a few months after Bale's consecration, he, with Archbishop Browne, and four other prelates, were deprived of their sees, which were irregularly filled by Romanizing bishops, the acts made against papal usurpations being at the same time repealed.

The reign of Elizabeth gave another blow to the Roman jurisdiction in Ireland, its rejection being once more sanctioned [A.D. 1560] by a very large majority of the bishops, the assembly of the clergy offering no opposition. It was not until ten years later, after the publication of the bull of Pope Pius V. [A.D. 1570] that any appreciable schism took place in the Irish Church, the people meanwhile, as in England, attending the Reformed services unhesitatingly. But from that time non-conformity increased, and it soon assumed a seditiously political character, when those professing it did not scruple to call upon the Pope and Philip II. of Spain to aid them against their lawful sovereign.

The Pope meanwhile consecrated bishops to sees which were already canonically filled, and most of these intruders did their best to increase the schism, by leading the Irish people away from the legitimate clergy. Some of them, however, forsook the new Roman sect, and were reconciled to the Church.

Reaction in
Mary's
reign.

Papal supremacy again
abolished under
Elizabeth.

Rise of Roman
schism in
Ireland.

Dowdall's successor at Armagh, Adam Loftus, who was translated to Dublin A.D. 1567, was an active and energetic man with strong puritanical tendencies, the stamp of which he seems to have impressed on the progress of the Irish Reformation.

In A.D. 1615, the Dublin Convocation drew up a new series of Articles, in which the ^{Irish Articles.} Nine Lambeth Articles were incorporated. These were, however, replaced in A.D. 1635 by the English Thirty-nine Articles.

The Elizabethan Prayer Book was accepted by the Irish Church in A.D. 1559-60, but it was not ^{Elizabethan Prayer Book in Ireland.} translated into Irish for some time, and even then the native version not having received any authoritative sanction was very little if at all used. The first edition of the New Testament in Irish appeared in A.D. 1603, and was not followed by the Old Testament until A.D. 1686.

"The Plantation of Ulster," in the early part of the seventeenth century, greatly added to the Puritanical element in Ireland, many of the settlers being Scotch Presbyterians, and many of the rest English Puritans.

Strafford, when he became Lord Deputy of Ireland, found the Church greatly impoverished by lay improprators, many of the Churches in ruins, and the bishops and clergy reduced to ^{Strafford's conduct in Ireland.} great poverty. His successful attempts to restore Church property, to repress the encroachments of Presbyterians on the one hand, and of Romanists on the other, and to remove the many existing scandals, brought him an amount of ill-will which hastened his fall.

The Irish Rebellion, which broke out in A.D. 1641, had for its object the extermination of the English and

of the Reformed religion, and was greatly encouraged by the Pope and his emissaries. It was only partially quelled by the surrender of Dublin to the Parliament in A.D. 1646-7, when the use of the Book of Common Prayer was at once prohibited, and the Directory substituted. During the continuance of the war the Irish clergy were ill used alike by both the Romish insurgents and the Independent soldiery ; and when Cromwell triumphed, the Church was pillaged, the Church services forbidden, and the clergy replaced by Independent preachers.

Ireland under
Cromwell.

§ 16. *The Reformation in Scotland.*

THE wild and unsettled condition of Scotland may fairly be supposed to have contributed largely to the ignorance and corruption which seem to have abounded in this Church at the beginning of the sixteenth century: whilst the remote situation of the country, together with the strong Roman influence brought to bear on the royal family of Scotland through their matrimonial connections with the Court of France, tended to delay reforms for a time, and contributed to the re-action which afterwards carried them to such unreasonable lengths.

State of
Scotland in the
sixteenth
century.

An irregular and violent attempt at reformation was made by a young abbot named Patrick Hamilton, who had imbibed Lutheran doctrines at a German university, but he was burnt for heresy, A.D. 1527-8, and summary punishments were inflicted on his followers, a rigorous Act confirming the proceedings against Lutheran errors being passed by the

Lutheranism in
Scotland.

Scottish parliament, A.D. 1535. In A.D. 1540-1 another Act required the reformation of the "habit and manners" of both clergy and laity, and it was followed two years later by permission to the laity to possess Bibles in the vulgar tongue. Meanwhile, many of the Lutherized Scotch took refuge in England, and in A.D. 1543 overtures were made by Henry VIII., professedly for the purpose of cementing an alliance between the two countries in religion as well as in politics. These negotiations failed, however, and the able and powerful Cardinal Beatoun set himself energetically to extirpate the new opinions. He was murdered in A.D. 1546 by some wild fanatics, the assassination meeting with the full approbation of the notorious John Knox, at that time beginning to make himself conspicuous as a would-be

John Knox.

Reformer. Knox had received priests' orders about A.D. 1530, abandoned his calling in A.D. 1544, and three years later professed to have received a vocation to preach, which he fulfilled with more vehemence than wisdom. Early in A.D. 1548-9 the puritanical element in the Privy Council was strong enough to secure his appointment as a preacher at Berwick-on-Tweed. In A.D. 1551 he was appointed chaplain to King Edward VI., and was even recommended for the bishopric of Rochester in hopes that his influence might stir Cranmer to more ultra-Protestant measures. But the English Reformation was not sufficiently sweeping in its character to satisfy Knox's aspirations, and Geneva offered him a more congenial home. He returned from thence in A.D. 1559 thoroughly imbued with Calvinism, and by his influence the Genevan form or no-form of Prayer was adopted by the Reforming party in Scotland. The violent and seditious spirit which was evoked by

Knox's sermons resulted in a civil war, which was followed [A.D. 1560] by the ratification in the Scotch Parliament of the "Confession of Faith believed by the Protestants of the realm of Scotland." The great object of this Confession was to do away with the entire Catholic system. Episcopacy was abolished in all but the name, but the title of bishops was still given to unconsecrated "superintendents," even subsequent to A.D. 1592, when the Presbyterian form of government was adopted by the Parliament.

Attempt of
James I. to
restore
Episcopacy.

After the accession of James I. to the English throne he became very anxious to restore Episcopacy in Scotland by obtaining consecration for the titular bishops; and an Act giving back their temporalities was passed as the first step at a Parliament held at Perth, A.D. 1606. A General Assembly which met at Linlithgow in the same year was induced to consent to their appointment as moderators of the Presbyteries, a step equivalent to the restoration of their jurisdiction. In A.D. 1610 three of these titular bishops received consecration at the hands of the English episcopate, and to enforce their authority the Court of High Commission was established in Scotland, the bishops being made commissioners. In A.D. 1616 an Act was passed in the General Assembly authorizing the compilation of a Form of Common Prayer for the use of the Scotch Church, which was accordingly done in the following year by Spottiswood, Archbishop of Glasgow. The book was presented to the King, but not used by the Scotch bishops. In A.D. 1633, Charles I., during a visit to Scotland, endeavoured to enforce the adoption

of the Book of Common Prayer in use in England, but the attempt was seen to be hopeless, and the Scotch bishops were once more directed to draw up a book of their own upon the English model. The Service Book thus constructed after sundry suggestions and alterations from the English bishops, was confirmed by the King in December, A.D. 1636, and ordered to be used in the following July. But the attempt to comply with this injunction excited such violent opposition and rebellion that compliance proved impracticable.

Unsuccessful attempt to introduce the English Prayer Book.

Or one drawn up by the Scotch Bishops.

A revolutionary committee was immediately appointed to resist the King's orders, and a solemn League and Covenant drawn up by which all who signed it bound themselves to oppose the reintroduction of Episcopacy into Scotland. In A.D. 1638 a High Commissioner was sent with the view of arranging the dispute with the Scotch, and eventually it was agreed that the Covenant should be sanctioned, the steps annulled which had been taken to revive the Church system, and all ecclesiastical matters settled by the General Assembly. Even this did not satisfy the party in power, who required an explicit condemnation of Episcopacy, and two disastrous campaigns followed [A.D. 1639-40] which had a large share in hastening the Great Rebellion.

The Solemn League and Covenant.

CHAPTER III

The Continental Reformation

A.D. 1500—1600

WE must now look from our own country to the Continent, and inquire into the turn taken there by the movements occupying a corresponding historical position to that of the Reformation in England.

§ 1. *Martin Luther.*

THE remarkable man who gives his name to the Life of Martin Luther. Protestants of Germany and the Scandinavian Peninsula, was born of poor parents in Saxony, A.D. 1483. His energetic intellect struggled against the poverty of his surroundings, and showed itself more clearly when in A.D. 1501 he was sent to the University of Erfurt. Here he studied Aristotle, the scholastic writers, and the Holy Scriptures, with the commentaries of the ancient Fathers, particularly of St. Augustine. His progress in learning was rapid and striking, but about two years after reaching the University he was seized with a deep religious melancholy, and this, together with a vow made under the pressure of danger, induced him to enter a convent of Augustinian friars at Erfurt, A.D. 1505.

His melancholy still continued in spite of (or rather, perhaps, helped on by) immoderate study and asceticism, the latter apparently being very contradictory to the natural bent of his disposition. In A.D. 1508 he was appointed lecturer of philosophy at Wittenberg, having already been ordained priest two years before. His melancholy now gradually abated, and continued study of St. Paul's epistles, together with the writings of St. Augustine, caused him to turn with dislike from the scholastic theology to which he had before clung, though as yet without any abandonment of the practice and belief of the Church.

The gross corruptions attending the sale of indulgences as conducted by the unprincipled Dominican Tetzel, first ^{He attacks the sale of Indulgences.} brought Luther into collision with the ecclesiastical authorities, and the opposition he met with on this occasion [A.D. 1517] started him on the road which led to his rupture with the Church. In 1518 he was summoned before the Papal legate at Augsburg to answer for the assertions he had made with regard to the doctrine of indulgences. He refused to recant, and escaped from Augsburg after appealing to the Pope. A few months later Luther was joined in his crusade by Carlstadt, Dean of Wittenberg, whose ^{Rationalism of Carlstadt.} adoption of Reforming principles was of so unmeasured a nature as to land him in Rationalism, so that he was eventually [A.D. 1524] banished from Saxony. In July 1519 a disputation on theological subjects was held at Leipzig between ^{Disputation at Leipzig.} Eck, the learned vice-chancellor of the University of Ingoldstadt on the one side, and Luther and Carlstadt on the other. Here Luther did not confine himself to denying the efficacy of

indulgences, or to laying down the doctrine of justification by faith, but denied the necessity for communion with Rome in order to orthodoxy, and rejected the jurisdiction of the Pope and the infallibility of general councils. These statements drew from Pope

Luther excommunicated. Leo X. a Bull of excommunication declaring the heresy of Luther's opinions, A.D. 1520.

Luther had now no tie to Rome, and his impulsive temperament led him into unquestionable and serious errors. In his fear of an undue

His exaggerated opinions, confidence in good works, and in the

use of outward means of grace, he went far to deny the necessity of both, inculcating faith as the only qualification for salvation, and speaking slightly of such parts of Holy Scripture as did not encourage his favourite theory; but his vehemence

and Melancthon's calmer views. was to some extent counteracted by the calmer temperament and wiser theology

of Melancthon, who had openly joined the Lutheran movement.

Luther retorted on the Pope's excommunication by a virulent and abusive treatise called a "Prelude on the Babylonish Captivity of the Church," in which he not only opposed the mediæval theories respecting the sacraments, and enforced the necessity of communion in both kinds, but also denied the distinctive character and power of the Christian ministry, declaring all Christians to be equally priests, and that the priesthood proper was simply a question of order and human institution. In the spring of the following

Luther summoned to Worms. year he was summoned by the Emperor Charles V. to answer for his opinions before a diet of the empire at Worms,

and refusing to withdraw them, was put under the ban of the empire. He only escaped further danger by the friendly offices of the Elector of Saxony, who concealed him in his castle of Wartburg, where his time was occupied in translating the Holy Bible into German,—or, perhaps revising previous translations,—and in publishing various controversial works.

His vehemence had now aroused a violent and intemperate spirit amongst his countrymen, and an extreme party, with Carlstadt at their head, went such lengths in making ritualistic and other changes on their own responsibility, that they excited much anxiety and distrust even amongst those who were favourably inclined towards them, such as the learned but timid Erasmus. The news of this brought Luther from his hiding-place to Wittenberg, in A.D. 1521-2, but the ultra-Reformers had passed beyond his control, or that of Melanchthon, and in A.D. 1524 an insurrection of religious fanatics known as the Peasants' War broke out. In the same year we find Luther engaged in a vehement controversy with Erasmus on one of the weak points of Lutheran theology, the mysterious subject of predestination.

In the next year [A.D. 1525], unmindful of his monastic vows, Luther married, his wife being an escaped nun, so that his marriage gave considerable and well-grounded cause for scandal. In 1529 he was arguing strenuously at Marburg against the Swiss Reformer Zwingli in favour of the Real Presence in the Holy Eucharist, and here as elsewhere, he, along with Melanchthon, endeavoured to carry some

Violence of the
Reforming
party.

The Peasant's
War.

Luther's
marriage.

His dispute
with Zwingli.

moderation into the counsels of the Reforming party. The events of the rest of his life until his death in A.D. 1546, belong to the history of the German Reformation.

§ 2. *Zwingli.*

HULDREICH ZWINGLI was born on New Year's Day, A.D. 1483-84, at Wildhaus, near the Lake of Zurich, and was educated for the priesthood at Vienna and Basle; he was appointed priest of Glarus A.D. 1506. He had a great love of classical learning, and was a staunch republican, even appearing on the battle field against the French at Marignano A.D. 1515. In A.D. 1513, he was led to study the Greek Testament with great diligence, and quickly began to disparage all beliefs and Church usages for which he failed to discover a sanction in the New Testament Scriptures.

In A.D. 1514 he made the acquaintance of Erasmus, for whom he professed high veneration, though he soon far overstepped the teaching of his master. In A.D. 1518-19, he was appointed to a preachership at Zurich, where he employed himself energetically in the exposition of the Holy Bible, and in exhorting his fellow-citizens to greater morality of life, and more earnest endeavours after political independence. At his remonstrance, a Franciscan friar who had been trafficking in indulgences was withdrawn from Zurich; and shortly after a decree was passed in the canton by his influence, that any doctrine might be preached which could be proved from Holy Scripture. In A.D. 1522 he was brought into collision with the bishop of

Constance on the subject of fasting, and shortly after was secretly married. Zwingli's matured opinions were of a very extreme character. The Church with him was a spiritual republic, the Sacraments were empty signs conferring no grace, preaching was the chief function of the ministry, the priesthood was altogether ignored, and excommunication rested with the civil power.

These notions led him to fraternize with Carlstadt, whilst at the same time he was brought into open disagreement with Luther. Zwingli fell on the battle-field of Cappel A.D. 1531.

§ 3. *Calvin.*

JOHN CHAUVIN or Calvinus was born at Noyon, in France, A.D. 1509, and was intended for Holy Orders, being presented at the age of twelve to a chaplaincy, and at eighteen to a living, according to the evil customs of the times. After his father's death, however, he joined a small Reforming confraternity at Paris. He seems to have been a man of austere temper, but not of much endurance, as he fled to Basle in A.D. 1534, when the violent and indiscreet zeal of himself and his companions had brought them into bad repute. Here, in or about A.D. 1536, he published his famous book of "Institutes," which has ever since been the text book of the Calvinists, and contains all the peculiar tenets of their master. He declined to be bound in any way by the primitive teaching or creeds of the Church, was suspected of Arianism, and held opinions on the predestination to eternal life of some Christians, and the everlasting reprobation of others,

Calvin's
life and
character.

His opinions.

which are quite inconsistent with belief in the justice and mercy of God. From Basle he went to Geneva, where republican ideas were rife, but even his revolutionary notions could not reconcile the Genevese to the strictness of the discipline he wished to inflict upon them, and he was banished A.D. 1538. He went to Strasbourg, where he came in contact with Bucer and Melancthon, and began to publish his Biblical Commentaries. In A.D. 1541 he was recalled to Geneva, where he exercised a most despotic sway by means of a consistory of which he was president, and whose decisions were under his merciless control. He also exerted great influence over other Protestant communities. Calvin's peculiar views of predestination obliged him to limit the benefit of the Sacraments to the elect; but he held that in a certain modified way they were means of grace, and so far he was in advance of Zwingli. Calvin died A.D. 1564, leaving Beza as his successor in the autocracy he had arrogated to himself.

§ 4. *The German Reformation.*

THE principles advocated by Luther found great favour with the people of Germany, especially amongst the middle or trading classes, and made converts of some of the minor sovereigns, such as the Reformer's patrons, the Electors Frederic and John of Saxony. The Emperor Charles V. was not predisposed by his Spanish extraction to look favourably on any scheme which would be likely to involve a rupture with Rome, and the unwise vehemence of Luther and some of his followers, together with the unsoundness of many of their tenets, was a very legitimate reason why even

those who sincerely desired a real and wise Reformation of the Church should hold aloof from the Lutherans. The profligate fanaticism of ^{The Anabap-}the sect of the Anabaptists which took ^{tists.}

its rise in Saxony in A.D. 1521, and the consequent insurrection called the Peasants' War, which first broke out in A.D. 1524, and spread into many parts of Germany, both claimed to be offshoots from the "new religion," to which they were no credit. Reasons such as these may account for the way in

which all the bishops and most of the clergy of Germany stood aloof from Luther and his friends, so that the attempted Reformation seems to have fallen

Causes for the secular character of the German Reformation.

to a great extent into secular hands, and to have been carried on by secular means. In A.D. 1526 a compact called the League of Torgau was entered into by those German princes who were favourable to Lutheran ideas, and at the Diet of Spires, held in the same year, violent efforts were made to obtain the legalization of several great changes in the discipline of the Church, such as the marriage of priests, communion in both kinds, and administration of the Sacraments in the vulgar tongue. But the counter-influence of the Emperor proved too strong, and though the Reforming states eventually obtained toleration for those who embraced the new opinions, they were ecclesiastically isolated from the parts of the empire which clung to the ancient beliefs and practices, and each Reforming state set about organizing its own ecclesiastical machinery.

The Emperor, meanwhile, was involved in a war with Pope Clement VII. In A.D. 1529, friendly relations between the two Sovereigns were restored,

and in the same year a second diet was held at Spire, in which it was agreed that the edict of Worms against the Lutherans should be enforced, and all the privileges granted them repealed. The Lutheran princes

Origin of the name Protestant. drew up an energetic *protest* against this, which gained for them the name of Protestants. A statement of the Lutheran form of faith was drawn up by Melanchthon, and presented to the Emperor at the Diet of Augsburg, A.D. 1530, and on this account it has since Confession of Augsburg. gone by the name of the Confession of Augsburg.

A conference followed between three Roman and three Lutheran divines, which, however, had no pacific results, and a fresh edict was issued against the Protestants, who entered into a compact for mutual defence, known as the Schmalkaldic League [A.D. 1531]. In the following year, the empire was

The Schmalkaldic League. put in great danger by an invasion of the Turks, and Charles V. to conciliate the Protestants, signed the Peace of Nuremberg [A.D. 1532], by which they were allowed freedom of worship until either a general council or a fresh diet Peace of Nuremberg. of the empire should settle the disputed points.

The Emperor really did endeavour to bring about a council, and the Pope Paul III., willing to further his views, proposed holding a synod at Mantua in A.D. 1537, but a council held under Roman influence would not content the Lutherans, and this proposal came to nothing. Meanwhile the anti-Reforming party had The Holy League. entered into a new "Holy League," with the Emperor at their head, and fresh attempts were made at reconciliation, towards which

some steps were taken at the Colloquy of Ratisbon, A.D. 1541, but no solid consequences followed. Divisions amongst the Protestants themselves soon broke out afresh [A.D. 1544], and Luther dying in February A.D. 1545-6, his followers entered upon a bloody struggle, known as the Schmalkaldic war. The Pope invested this war with the dignity of a New Crusade, and the Protestants were completely defeated at Mühlberg, A.D.

Schmalkaldic War.

1547. Another attempted Council at Trent had failed, and one Lutheran and two Roman divines were appointed by Charles [A.D. 1548] to draw up provisional formularies of faith and devotion which might satisfy both parties. This scheme is known by the name of *Interim*. The compromise, however, pleased neither side, and after a series of severe conflicts, the Protestants succeeded in wringing from the emperor at the Diet of Augsburg, A.D. 1555, the concession that each land-proprietor should choose for himself and his dependents whether they would cling to the "old" opinions, or take up with the "new" ones, and so for the time peace was restored.

The Interim.

The "Religious Peace."

The Emperor soon after retired to the monastery of Juste, where he died, A.D. 1558. He was succeeded by his brother Ferdinand, who, though a staunch Catholic, would gladly have seen just and moderate concessions made to the reforming party, and endeavoured, but, ineffectually, to obtain from the Council of Trent that the Cup should be given to the laity, the marriage of the clergy allowed, and some parts of divine worship said in the vernacular. In the two succeeding reigns a strong religious reaction was visible in Germany, Lutheran influence declined, and by the end of the sixteenth

century conflicting opinions ran so high as to be preparing the way for the Thirty years' war.

§ 5. *The Reformation in Prussia.*

PRUSSIA PROPER was not at this time included in the German empire. Lutheran ideas were introduced into this country by Albert, Markgrave of Brandenburg, under whom Prussia was erected into a dukedom about A.D. 1525. German services were introduced, the religious orders abolished, and a Protestant university established at Königsberg. Polish or Western Prussia became Protestant about A.D. 1560.

§ 6. *The Scandinavian Kingdoms.*

FREDERIC I. (Duke of Schleswig-Holstein) was placed on the throne of Denmark A.D. 1523, having first given a pledge not to introduce Lutheranism in Denmark. into his new dominions. He at first contented himself with proclaiming liberty of conscience in his own duchy [A.D. 1524], and in A.D. 1526 the same permission was extended to Denmark, by a diet held at Odensee, which also forbade the appointment of Danish bishops by the Pope, and allowed clerical marriages. In A.D. 1530 the diet of Copenhagen published a confession very similar to that issued by the German Protestants in the same year, but eventually Denmark accepted the Confession of Augsburg. Christian III. succeeded his father in A.D. 1533, but his younger brother John was set up against him on account of Christian's known Lutheran tendencies. The rebellion was, however, unsuccessful,

and many of the bishops and clergy who had taken part in it were deprived and imprisoned. Christian was a violent Lutheran, replaced the bishops by unconsecrated "superintendents," who were bishops only in name, and re-organized the services on Lutheran models.

Norway was not Lutheranized until after her re-absorption into the Danish kingdom, A.D. 1537, when Christian III. insisted that his new subjects should follow his example in religious matters. Some of the Norwegian bishops, with the Archbishop of Drontheim at their head, made an ineffectual resistance and were harshly treated in consequence.

Iceland with some unwillingness was induced to become Protestant, about the same time as Norway, chiefly through the influence of one of its bishops who had been educated at Wittenberg.

Sweden having, after the dissolution of the union of Calmar, chosen Gustavus Vasa for her monarch [A.D. 1523], found herself obliged to succumb to the new king's Lutheranizing tendencies. Gustavus claimed an unlimited supremacy in church matters, and appointed and deposed bishops and clergy at his pleasure, besides suppressing the monasteries and seizing a large part of the revenues of the Church. He wished to have instituted an entirely Presbyterian form of Church government; but the name of episcopacy has been preserved in Sweden, as in Norway and Denmark, though it is very doubtful whether the Swedish Archbishop and thirteen bishops have received valid consecration any more than their Scandinavian brethren.

These changes caused much discontent, which re-

sulted in an insurrection of six years' duration [A.D. 1537—A.D. 1543]. A reaction towards the old opinions took place in the reign of John III. [A.D. 1568—1592] who had married a Polish princess and was himself a great admirer of mediævalism. He arranged a new liturgy, endeavoured to make terms with Pope Gregory XIII. for the re-union of Sweden (under certain conditions) with Rome, and encouraged Jesuits to settle in his kingdom. But either from disappointment at the inflexibility of the Pope, political considerations, or on other grounds, John eventually changed his mode of proceeding, and endeavoured, with considerable success, to undo his former work. After his death the liturgy he had forced upon the Swedes was revoked by the Kirkmote or synod of the kingdom, held at Upsala A.D. 1593, and replaced by one which had been drawn up by Lawrence Peterson, a late "Archbishop" of Upsala. The Confession of Augsburg was also accepted as the definition of the belief of the Swedish Church.

§ 7. *Poland.*

IN the middle of the sixteenth century Poland had become tinged both with Calvinistic and Lutheran opinions. The former had been imported by Bohemian refugees, and the latter were due to the close neighbourhood of Germany. The King Sigismund Augustus [A.D. 1548—1572], was favourable to reforming principles, which consequently made considerable progress in Poland during his reign.

After his death the Polish diet passed a resolution that persons of all beliefs should enjoy equal toleration,

including the Socinians, large numbers of whom had taken refuge in Poland. Violent disputes, however, took place between the Lutherans, Calvinists, and Waldensians (or Bohemians), until at last they all made common cause against the Socinians, who were eventually expelled the country, A.D. 1628. This unity was not of long duration, and the Roman tendencies of most of the elective successors to Sigismund Augustus were unfavourable to the spread of Protestantism. Sigismund III. [A.D. 1587—1632] succeeded in practically restoring Poland to its ancient faith, so that Protestantism has never since had any recognized place in the country.

§ 8. *Bohemia and Moravia.*

THE ultra anti-Roman opinions inculcated by John Huss and Jerome of Prague, still lingered in the countries where they had at first ^{Protestantism} ^{in Bohemia} ^{and Moravia.} been promulgated, and those who held them were naturally anxious to secure a recognition from the German reformers. Luther, though (especially in his earlier and more moderate days) he did not look upon their principles as orthodox, was gradually induced to acknowledge their claims upon him. Many of them became Lutherans, and others eventually Calvinists, and Bohemia sent a large body of volunteers to fight for the cause of Protestantism in the Schmalkaldic war A.D. 1546—1547. After the defeat of the Protestants at Mühlberg large numbers of the Bohemian sectaries (called Calixtines ¹ or Utraquists ²) were banished

¹ From Calix, chalice.

² From "sub utraque specie," under both kinds.

from Bohemia by order of the Emperor, and took refuge in Prussia and Poland. Those who remained behind struggled with varying success for religious toleration, but both Bohemia and Moravia as a whole have continued Catholic.

§ 9. *Hungary and Transylvania.*

THE neighbourhood of Hungary to Moravia, and through it to Bohemia, was sufficiently close to admit of the spread of the doctrines first of Huss ^{Protestantism in Hungary.} and afterwards of Luther, besides the fact that many Hungarian youths found their way to Wittenberg for educational purposes. Considerable efforts were made by those in authority to suppress Protestantism, but civil war and disputes about the succession were favourable to the spread of the new doctrines. Matthew Devay was sent from Wittenberg to propagate Lutheranism, and translated the Holy Gospels and St. Paul's Epistles into Magyar; but about A.D. 1544 he changed his views for the more extreme Protestantism of Calvin and Zwingli, thus spreading discord amongst his followers, and some twenty years later the Hungarian Protestants formally subscribed to Calvinism.

In Transylvania the Lutherans were stronger, and enjoyed equal toleration with Calvinists and Socinians, the latter of whom, failing to make their way in Hungary, found themselves very successful in Transylvania. About A.D. 1580 the Jesuits obtained a footing in this province as well as in Hungary, and the Church of Rome regained the ascendancy which it has since maintained.

§ 10. *Spain and Portugal.*

THE impression made by Protestantism on Europe was of a transient nature, as might naturally be expected from the more ardent and excitable temperament of the people in those countries from whence were so many of the beliefs and practices which found to be indefensible and inexpedient by sober-minded, though less imaginative, inhabitants of the north. Still even in Spain the tide of the Reformation movement made its mark, aided, no doubt, by the political connexion existing between that country and Germany. There are traces of considerable sympathy with Luther and his followers in the history of the Peninsula, as well as of the stern and cruel measures taken by Charles V. and his son Philip II. to suppress it. The terrible machinery of the Inquisition was ready to their hands, and popular feeling was bitterly bitted against all unbelief and heresy by the remembrance of the sufferings inflicted on Christians, Moors and Jews, that wholesale executions of heretics were considered rather praiseworthy than heinous. By the year A.D. 1570 Protestantism may have become extinct in Spain, such of its adherents as had escaped either recantation or punishment having taken refuge in foreign countries, many of them in England. Amongst the later was Francis Enzinas, better known by his Latinized name of Dryander, who was appointed by Cranmer professor of Greek at Cambridge.

§ 11. *Italy.*

ITALY itself was not exempt from the influence of Lutheranism and Calvinism ; Naples, Milan, and many other large towns furnishing disciples to the new ideas, which were especially prevalent in the republic of Venice. Two of the most active propagators of these opinions, Bernardino Ochino and Pietro Martire Vermigli (generally known as Peter Martyr), fled, after various adventures, to England [A.D. 1547], and were received by Archbishop Cranmer, Martyr becoming professor of divinity at Oxford. They however returned to the Continent in Queen Mary's reign. In Italy, as elsewhere, violent controversies raged amongst the different schools of Protestantism, and it was in the end practically exterminated in that country.

Protestantism
in Italy.

§ 12. *Switzerland.*

BY the influence of Zwingli the canton of Zurich was induced in A.D. 1523 to cast off the authority of the bishop of Constance, and to set up a Presbyterian form of Church government. At the same time all ritual was rejected as being an unscriptural hindrance to devotion, and the ancient liturgy was abolished. Meanwhile a similar revolution was taking place at Basle, under the direction of John Hausschein or Œcolampadius, who entered into a close correspondence with Zwingli, and was enabled to resist the opposition of the bishop of the diocese and those who held with him. The infection spread to Berne, and then it was determined by the mediæval party that a disputation on religious questions

Zwinglianism
in Switzerland.

should be held at Baden A.D. 1536, Eck maintaining the old doctrines against Œcolampadius. The former was judged by the assembly to have right most on his side, and Zwinglianism was condemned by nine out of twelve cantons. This triumph was, however, of short duration ; during the next three years, the new opinions spread rapidly, only five cantons clinging to their former faith. A civil war ensued in which the minority called in the aid of Austria, and it was during this struggle that Zwingli was killed, A.D. 1531. Œcolampadius died in the same year, but a fresh impulse was given to the Protestant movement in Switzerland by a Frenchman named Farel, who was joined in the work by his countryman the celebrated Calvin; and the two eventually obtained great influence among the French-speaking inhabitants of Switzerland. Calvin was able in A.D. 1549, to bring about a certain amount of religious agreement between those French and German cantons which had embraced the new opinions, and thus to consolidate the Swiss reformation. Geneva afterwards became known as a place of refuge for all whose religious opinions made their native countries an unsafe abode.

Deaths of
Zwingli and
Œcolampadius.

Calvinism in
Switzerland.

Zwinglianism proper has now been merged in the teaching of Calvin, which has been embraced by about half the population of Switzerland, including the cantons of Aargau, Zurich, Berne, and most of Vaud.

§ 13. *France.*

THE new ideas about religion which were agitating

Europe in the beginning of the sixteenth century made their way to France, and found an advocate in Briçonnet, Bishop of Meaux, who endeavoured to introduce them into his diocese, but was checked by the College of the Sorbonne, which, though opposed to the extreme views of papal jurisdiction, was devoted to scholastic learning. Still the reforming party increased under the patronage of Margaret d'Angoulême, sister of Francis I., until their intemperate zeal and the fanaticism of the Anabaptists with whom they were mixed up, aroused such a storm of opposition as drove Calvin and others to Switzerland, A.D. 1534. The Vaudois of Provence, the representatives of the older Waldenses, attached themselves to the new movement, and were massacred in great numbers in A.D. 1545. Henry II., who succeeded to the throne in A.D. 1547, showed himself severely intolerant of Protestantism, which, notwithstanding the efforts of those in authority, was becoming very prevalent, especially amongst the nobility and the court. In A.D. 1555 the Paris Protestants adopted the Calvinistic discipline, and in A.D. 1559 drew up a confession of faith, which received the sanction of Calvin. About this time too, the name of Huguenots³ was given to the new French religionists, who were joined, partly from political motives, by the Bourbons, whose rivals the Guises had shown themselves steadily opposed to the Huguenots.

During the minority of Charles IX. the Queen mother, Catherine de Medicis, endeavoured to bring about a reconciliation between the Huguenots and the

³ From Eidgenossen, i. e. Confederates.

Catholics, both of whom were making use of their religious opinions for political purposes, and a conference of the two parties was held at Poissy in A.D. 1561. Here the Calvinistic opinions were advocated by Beza and Peter Martyr, but no useful results followed: and in the following year a semi-religious civil war broke out, which however was ended after a few months by the Pacification of Amboise [March A.D. 1562-3]. The strife was resumed with renewed fury in A.D. 1567, and great excesses were committed on both sides, until in A.D. 1570 a peace was signed at St. Germain-en-Laye, by which toleration was promised to the Huguenots. The dreadful massacre of St. Bartholomew, A.D. 1572, caused another rising of the Calvinists, and their suc- ^{Massacre of St. Bartholomew.} cesses together with jealousy of the ultra-Romish Guises, who had made a League with Philip II. of Spain for the extirpation of Protestantism, induced Henry III. to come to terms with the Huguenots, A.D. 1589. His assassination which immediately followed placed Henry of Navarre, a professed Huguenot, upon the throne of France, and though in A.D. 1593 he became a Catholic, he secured the most perfect toleration for his former co-reli- ^{Edict of Nantes.} gionists, which was guaranteed to them by the well-known Edict of Nantes in A.D. 1598.

§ 14. *The Netherlands.*

A FAVOURABLE reception had been prepared in the Netherlands for the doctrines of Luther by the writings of Erasmus of Rotterdam, which began to be published in A.D. 1500; so that in A.D. 1521 Charles V.

found it necessary to prohibit the circulation of the writings of the great German reformer in this portion of his dominions. Great severities were practised by this monarch against the reforming party in the Netherlands, and his rigour may be partly explained, if not justified, by the immorality and outrageous fanaticism of the Anabaptists, who were found here in very large numbers. Calvinism, chiefly imported from France, by degrees took the place of Lutheranism which had at first prevailed in the Netherlands, and in A.D. 1562 exchanged for the Belgic Confession of Faith, which was Calvinism. clearly Calvinistic, was drawn up, and solemnly accepted at Antwerp, in A.D. 1566. In the same year, the leaders of the reforming party, under the name of Gueux,⁴ entered into a confederacy for resisting the rigorous proceedings of the Duke of Alva and the Spanish Inquisition; and in A.D. 1579 with the aid of William, Prince of Orange, the seven northern provinces, now known as Holland, obtained their independence, and declared themselves Protestant, the Catholic religion being formally repudiated in A.D. 1581.

The Protestant kingdom of Holland.

About the same time was founded the University of Leyden, where Adrian Saravia held a fellowship. He afterwards opposed Beza on the subject of episcopacy, and taking refuge in England, became a member of the English Church, and the intimate friend of Hooker.

⁴ Meaning "beggars." Perhaps from the Dutch "guits."

§ 15. *The Roman or Counter-Reformation.*

THE same movement which resulted in the re-assertion of the independence of the national Church of England, and in the repudiation by a large section of the countries of Europe, not only of Roman usurpations, but also of the whole Catholic system, was not unfelt even by those who still clung more or less closely to mediæval beliefs and practices. Some, like Erasmus and Cassander, were anxious to bring about an union with the Reformers by moderate concessions in doctrine and discipline, and even with regard to papal jurisdiction; others applied themselves to the reformation of abuses and the diffusion of such learning as might counteract the teaching of Luther and his coadjutors. Provincial synods were also held with the object of enforcing reforms in certain neighbourhoods, and these eventually culminated in the great council of Trent, which sat at intervals between A.D. 1545 and A.D. 1563.

A General Council had been often appealed to in the course of the religious agitations of the century, as by Henry VIII. and Cranmer in England, and by Luther in Germany; and the synod of Trent, though not in any sense truly ^{Roman attempts at Reformation.} ^{The Council of Trent.} Œcumenical or general, was intended by its promoters to supply the requirement. Two parties appear to have divided the Council between them; the ultra-Roman party, who considered that its chief object was the suppression of heresy, that is of all opposition to the claims and dogmas of Rome, and the more moderate party, who were anxious to bring about a return to ancient discipline.

Both these lines of thought had great influence upon the deliberations of the Council, and there is no doubt that though papal jurisdiction was strengthened by its decrees, yet, on the other hand, many most useful reforms were initiated. Discipline was improved, both

amongst the clergy and the laity, abuses were checked, and many scholastic specu-

lations were cleared away from the dogmas around which they had gathered. It is very noticeable that since the Council of Trent the moral character of the Popes, as a whole, has been of a much higher order than during the mediæval times which preceded it.

The decrees of the council were confirmed by a bull of Pius IV. A.D. 1563-4, but were not accepted by either the British

or the Eastern Churches, nor by such Continental countries as had embraced Protestantism. In France the doctrinal rulings of the synod were received, but some of the decrees concerning discipline were thought to infringe on the liberties of the Gallican Church, and were only slowly and partially accepted.

The Catechism of the Council of Trent, embodying its principal dogmatic teaching, was afterwards, at the request of the synod, drawn up by the Pope, and published in A.D. 1566; and to this were added authorized editions of the Vulgate translation of the Holy Bible as well as of the Missal and Breviary.

Another historical event which was productive of marked results in the revival of zeal and learning amongst continental Catholics, was the institution of

the order of Jesuits by Ignatius Loyola. Ignatius Loyola.

He belonged to a noble Spanish family, was born A.D. 1491, became a soldier, and received severe wounds during the siege of Pampeluna by the

French, A.D. 1521. During his long illness his attention was drawn to the lives of the saints, and he resolved for the future to emulate their labour in the service of Christ. His ardent temperament led him to give up his former profession and to devote himself wholly to religious exercises and the endeavour to bring others to the same mind. In A.D. 1528 he went to Paris, with the intention of qualifying himself by a course of study for the work of converting others; but instead of learning he employed his time in the more congenial task of making disciples to his own principles; and having gathered around him a small band of followers, including Faber and Xavier, he proposed to them to establish a religious society, under the name of the The Jesuits.

"Company of Jesus." The order, which involved the idea of spiritual knighthood, was bound by a very strict organization under a General, and its first object was a pilgrimage to the Holy Land for the conversion of the Saracens; but the circumstances of the times prevented the accomplishment of this purpose, and the society being then placed at the Pope's disposal it received his approval in A.D. 1543.

In Spain, Italy, and Portugal, the order spread rapidly, but it was not until after the death of Loyola, [A.D. 1566,] that Jesuits were found in any large numbers in the other parts of Europe. Their zeal, great learning, and thorough training, well fitted them for their especial work of preaching, hearing confessions, and educating the young; and it was in great measure by their means that Protestantism was checked, especially in a large portion of Germany.

CHAPTER IV

The English Puritans.

A.D. about 1525—1662.

A HISTORY of the Puritans, as the non-conforming party in England began to be called about A.D. 1566, is in reality an account of the attempt to substitute a new religion for that of the Church. This fact is seen as well in the unauthorized and impatient agitations of the Lollards or Wickliffites,—of whom this Puritanical faction, and not the actual leaders of the English Reformation, were the legitimate descendants,—as in the temporary overthrow of Church and State during the troubles of the great Rebellion.

What Puritanism really is.

§ 1. *The Rise of Puritanism.*

UNTIL the Reformation Period, the anti-church party possessed comparatively little influence, those in authority being almost universally on the side of order and discipline in church matters, and heresy being repressed with more or less severity. But about A.D. 1525, whilst Wolsey was occupied with wise schemes

for the Reformation of Ecclesiastical abuses, and his power with the King was ^{First appearance of the Puritans.} beginning to wane, the opponents of the Church became more obtrusive, and in the shape of an organization known as the "Christian Brethren," obtained a footing both in Oxford and Cambridge, with the especial purpose of distributing books against the Church. These agitators would probably have received hard measure at the hands of the authorities but for the moderation of Wolsey; the laws against heresy being then very stringent, and including the dreadful punishment of burning alive. After the great Cardinal's fall, legislation was again busy about heresy and treason, which seem in those days usually to have gone hand in hand; and it is no matter of wonder, however much it may be of regret, that amongst the hundreds of judicial murders committed during the latter years of Henry VIII.'s reign, some fanatics suffered for their licentious ideas in politics and religion, though there is good ground for believing the number of these sufferers to have been greatly exaggerated.

The shades of belief professed by the anti-church party were various, some inclining to the opinions of Luther, others to those of Calvin; but in ^{Doctrines of Puritanism.} all cases their theology was rather negative than positive, its most prominent features being a repudiation of Sacramental grace, and a denial of the necessity for an episcopal ministry.

Their ranks were largely reinforced [about A.D. 1534] by the influx of foreign Anabaptists, who took refuge in this country from the severities which their blasphemous follies and immoralities had provoked at the hands of ^{Increase of the Puritanical party under Henry VIII.} Lutherans and Calvinists, as well as of

Catholic princes, in their own countries. The more moderate anti-church party very much increased in power under the administration of Thomas Cromwell, who secretly patronized them, though he found it convenient to persecute the more extreme developments of the same opinions. Archbishop Cranmer meanwhile was too timid and subservient to make any effectual stand for the welfare and privileges of the Church against the King's tyrannical obstructiveness, so that men grew impatient of looking for reformation from legitimate channels, and became inclined to seek what they longed for by unauthorized means.

§ 2. *The Spread of Puritanism.*

THIS impatience was greatly fostered in the following reign by the Puritanical tendencies of those in authority, especially of the Duke of Somerset the King's uncle, who was made Protector of the kingdom during his nephew's minority. In the first year of Edward VI. [A.D. 1547], a Commission was appointed by the Privy Council to make a visitation of all England, and inquire into religious abuses, episcopal jurisdiction being for the time suspended. The professed object of this visitation was the suppression of superstitious observances, but it resulted in sacrilege and plunder, by which the Church was impoverished for the benefit of Somerset and his friends.

The Puritan party was, in A.D. 1549, headed by Hooper, who had taken refuge in Switzerland after the passing of the Act of the Six Articles in the preceding reign, and returned to England deeply tainted with

Calvinistic principles, which he was bent on introducing into the Church of England. He was appointed in A.D. 1550 to the bishopric of Gloucester, but refused to wear the chimere, cope, and other parts of the ordinary episcopal habit, on the occasion of his consecration, only yielding after an imprisonment in the Fleet prison.

Many foreign Protestants were at this time taking shelter in England—Lutherans, Calvinists, and Anabaptists; and their interference in Church matters was encouraged by those in authority. The Lutheran Martin Bucer, who had been appointed to a divinity professorship at Cambridge by Cranmer's influence, was consulted about

Meddling of
foreign Pro-
testants.

the revision of the First Edwardian Prayer Book, as was also the Zwinglian Peter Martyr, who occupied a corresponding position at Oxford; and, through court pressure, many of their suggestions were adopted [A.D. 1552]. At the same time, John a'Lasco, a Polish refugee, was living at Lambeth Palace, and greatly influencing the pliable Archbishop.

In Queen Mary's reign, the exile of foreign refugees, and of such English clergy and laity as were unwilling to face the coming troubles at home, was followed by two results.

Influence of
Mary's reign on
Puritanism.

The disputes which had already begun to arise between the different members of the Puritan faction on the subjects of predestination, freewill, and other matters of doctrine, increased in violence; and at the same time their dislike to the English Prayer Book, and the teaching of the English Church, was rendered more virulent by the criticisms of Calvin and John Knox.

Some English fugitives who had settled at Frankfort, formed themselves into a body of "Independents," with laymen annually elected for their ministers,—the first mention of a sect which was afterwards to exercise such a disastrous influence at the time of the great Rebellion.

The accession of Queen Elizabeth [A.D. 1558] was the signal for the return of those who had fled from the persecutions of her sister's reign, and no time was lost by them in stirring up discontent against the newly revised Book of Common Prayer, and the Act of Uniformity.

Puritanism
under
Elizabeth.

The plea was a desire for greater simplicity and purity of belief and worship, but in reality they desired to conform the English Church to the Presbyterian pattern of the Protestant communities abroad. An unsuccessful attempt was made in Convocation [A.D. 1562-3] to do away with many ancient and reverent customs of the Church, such as the use of the Cross in Holy Baptism, of kneeling at the Holy Eucharist, and of wearing the surplice ; all of which customs they unreasonably pronounced to be, not only "papistical," but sinful. There was also an energetic endeavour during the same session of Convocation to introduce unsacramental teaching into the Articles, which were then being re-modelled ; but this too was successfully resisted.

Her dislike of
Puritanism.

The Queen's leanings in church matters as well as her strong ideas of her own prerogative, rendered the proceedings of the Puritans very obnoxious to her, sedition and contempt for all authority in Church and State being clearly mixed up with their scruples. Long contests followed between the upholders of Church order and those who opposed

it, all kinds of irregularities were practised by many of the clergy and connived at by such of the bishops as had become converts to foreign Protestantism, and the confusion reached such a height that about A.D. 1566 it was found necessary to enforce uniformity. Many of the clergy refusing to "conform" were deprived of their livings; and some of them eventually separating altogether from the Church set up a Presbyterian form of worship, thus constituting themselves the founders of English Protestant dissent. Growing bolder under the patronage of the powerful and unprincipled Earl of Leicester, the "Nonconformists" put forth an admonition to the Parliament in A.D. 1572, in which they attacked the Prayer Book and the clergy, and proposed the establishment of Presbyterianism in England. This caused the Queen to insist on all the clergy subscribing to the Thirty-nine Articles, and a further schism ensued: that contest thus beginning between the Non-conformists and the Sovereign which ended in the temporary overthrow of the monarchy.

The hopes of the Puritans were revived by the accession [A.D. 1602-3] of James I. who had been brought up in Presbyterian Scotland, and they soon presented to him a petition¹ against the service and discipline of the Church. In answer to this the King summoned a Conference of Church and Puritan divines at Hampton Court [A.D. 1603-1604], in which each side was to discuss their differences in his presence. The Puritans were, how-

Some of the Puritans become "Non-conformists."

Hampton Court Conference.

¹ Known as the Millenary Petition, though in reality it was only signed by between 700 and 800 non-conforming ministers.

ever, so unreasonable in their conduct, and so extravagant in their demands, that nothing could be done, and the conference was speedily dissolved without any important results.

In December, A.D. 1604, Bancroft, Bishop of London, became Archbishop of Canterbury, and set himself to enforce conformity to the customs of the Prayer Book, and subscription to the Articles, amongst the clergy, many of whom held benefices and yet declined to conform to the rules of the Church. The aid of the Court of High Commission was called in to strengthen his endeavours, when about fifty were obliged to resign their benefices. The proceedings of the Court of High Commission excited great anger in the minds of the Puritans, and much threatening debate in Parliament ;

and, indeed, some of the legislation of the Court appears to have been characterized by a rigour less just and necessary than that which deprived the non-conforming ministers. The King's idea of his own prerogative was very exalted, and a discontent was being fostered which eventually led on to the most lamentable results.

Archbishop Bancroft's successor, Abbot [A.D. 1611] was a Calvinist and Puritan ; his appointment being very unwelcome to the other bishops, who would gladly have seen Andrewes (then Bishop of Ely) advanced to the primacy. Under Abbot's rule nonconformity was connived at, and the Puritanical faction became more powerful than ever ; whilst to all besides the Archbishop was harsh and severe.

Puritanism
encouraged by
Abbot.

Both the universities of Oxford and Cambridge were deeply tinged with Puritanism, though at the former Laud was already distinguishing himself by his defence of Church order and doctrine. It was pro-

bably through his indirect influence that injunctions were issued [A.D. 1616] by the King to the vice-chancellor and other authorities at Oxford for the encouragement of the study of Church divinity in that university, in place of the Calvinistic compendiums which had come to be almost universally used there. The divinity professors did their best to evade the order, but still it was not without its effect.

In A.D. 1618 there was published by The Book of Sports. royal proclamation the Book of Sports, which defined what Sunday amusements were lawful for the people, and was intended to check the extreme and tyrannical Sabbatarianism of the Puritans. This declaration gave great offence to that party and strengthened their hands.

About A.D. 1619 Archbishop Abbot lost the royal favour, and the influence of the puritanical party declined; Laud meanwhile advanced in influence, being made Bishop of St. David's in A.D. 1621. In the following year the King, through the Archbishop, issued directions for preachers. These Directions for preachers. proved to be an unsuccessful attempt to restrain the controversial sermons used by the Puritans to excite the public mind against Romanism, and also against Catholic doctrine. The latter they called Arminianism, and confused it with the doctrines condemned by the Synod of Dort, in the hope that the decrees of that body might be made binding on the Church of England. The death of James, A.D. 1625, left the country full of elements of discord. The undue exercise of the royal prerogative in civil matters had excited great discontent, and the Court of High Commission, by pushing control to the verge of persecution, had given a certain popularity to Puritanism, which

was already allying itself to the revolutionary faction, and becoming a power that was making itself strongly felt in the House of Commons.

§ 3. *The triumph of Puritanism.*

CHARLES I. had only lately ascended the throne when, in A.D. 1625, Parliament petitioned for greater severity towards the Roman Catholics in England, and next proceeded to indict Mountague (afterwards
 Attack on Mountague. Bishop successively of Chichester and Norwich) for his writings, on the plea of their being contrary to the English articles of religion. But the King and some of the bishops took his part, and before any sentence could be passed upon him the Parliament was dissolved. Bishop Laud had meanwhile been appointed clerk of the Royal Closet, and took a prominent part at the King's coronation. Immediately after this event Parliament was re-opened, and at once repeated the attack on Mountague, the matter being
 "Committee of Religion." referred to the "Committee of Religion," now first instituted, and headed by Pym. Mountague was declared by the Committee to have been guilty of Romanizing, but nothing more came of the trial, though he was afterwards roughly attacked by several of the Puritan clergy for not holding Calvinistic doctrines, and the King at last interfered to check the violent controversy which grew up between the Puritans and their opponents. Parliament was again summoned in A.D. 1627-8, and after voting subsidies and
 Attack on Laud and others. passing the Petition of Right, attacked Neile, Bishop of Winchester, Laud, now Bishop of Bath and Wells, and other clergy, for hold-

ing Arminian, i. e. anti-Calvinistic opinions, and encouraging Popery. The King received the remonstrance indignantly and soon after appointed Laud to the Bishopric of London. By his advice the Thirty-nine Articles were republished by authority, and the royal declaration affixed, which still precedes them, and was written by Laud. This declaration imposed agreement with the Articles in their literal and grammatical sense, in order to check the spread of Calvinistic doctrine.

On the reassembling of Parliament in January, A.D. 1628-9, the whole House of Commons resolved itself into a Committee for Religion, and was violently harangued by Pym in a speech full of misrepresentation and abuse of Papists and Arminians, and amongst others of Cosin, then prebendary of Durham. Sir John Eliot and Oliver Cromwell were amongst the speakers on the same side, and after passing, amidst great tumult, an irregular vote condemning all favourers of Popery and Arminianism, the assembly was again suddenly dissolved by the King.

In A.D. 1633 Laud succeeded Abbot as Archbishop of Canterbury, and shortly after a proclamation was published reviving the permission for Sunday sports, and requiring the Book of Sports to be read in the Churches. This step was caused by some of the Puritan judges having not only forbidden the celebration of village wakes or feasts, but ordered the clergy to publish their injunctions during Divine Service, and punished them for refusing to do so. Many of the clergy now declined to obey the King's and Archbishop's directions, and much discontent and abuse was the result of the proclamation.

Amongst others, Prynne wrote a libel on the Church party and the Queen, and was pilloried, fined, and imprisoned in consequence.

Laud was very energetic in promoting Church restoration and increasing discipline amongst the Clergy, both needful measures, which, however, brought him much ill-will from the Puritan party, as did his endeavours to abolish the unauthorized sermons and extempore prayers which were such convenient vehicles for sedition and heresy.

The troubles which broke out in Scotland in A.D. 1637, from the attempt to impose the use of the Book of Common Prayer upon the Scotch, made it necessary for the King to re-assemble Parliament, to ask aid in reducing the Scotch to obedience ; but on its meeting, A.D. 1640, such violent attacks were made on the Church and the Bishops by Pym and other Puritanical members, that it was dissolved after a session of about six weeks. In Convocation, which met at the same time, several stringent canons were passed enforcing conformity, especially one imposing an oath (known as the Et Cetera Oath) on all the Clergy, that they would never oppose the form of Church government "by Archbishops, Bishops, Deans, and Archdeacons, &c." This oath was intended as an antidote to the Scotch Covenant, and aroused a storm of opposition, which was aggravated by the dissolution of the short Parliament, and the defeat of the royal army in Scotland.

In November A.D. 1640, the notorious and fatal Long Parliament was summoned, and immediately enlarged on the grievances under which the members conceived themselves to be suffering, Dr. Cosin and Archbishop

Meeting of the
Long Parlia-
ment.

The Et
Cetera oath.

Laud being specially singled out as objects of attack. The late proceedings in Convocation were also condemned; and then, at the instigation of the Scotch Commissioners, the Archbishop was taken into custody on a charge of high treason, being a few months later committed to the Tower. In A.D. 1640-1, a committee for religion was appointed in the House of Lords, but it had not sufficient unity of purpose to accomplish much mischief. Meanwhile petitions to the Commons against episcopacy were being got up (often by very discreditable means), and these were followed by the introduction of the Root and Branch Bill for the abolishing of episcopacy, which, however, did not then become law. The King was induced to consent to the abolition of the Star Chamber and High Commission Courts (two Judicial Committees of the Privy Council), and also unhappily to the execution of his faithful friend and servant, Lord Strafford, who had been attainted for treason by the Parliament [A.D. 1641].

Laud imprisoned.

Committee for religion appointed in the House of Lords.

Execution of Strafford.

A violent effort was now made to induce the Bishops to give up their seats in the House of Lords. They were kept from the House by threats, and committed to prison for protesting against this treatment; after which, in their absence, a bill was passed depriving them of their Parliamentary rights [A.D. 1641-2]. There was now open strife between the King and the Parliament, the latter being urged onwards by the Scotch General Assembly to adopt the Presbyterian form of Ecclesiastical government, and a bill abolishing episcopacy passed the Commons in September A.D. 1642, and the Lords four months later. In A.D. 1643, an ordinance was passed, calling

Episcopacy abolished.

an Assembly of Divines, "for settling the Ordinance for Assembly of Divines. government and Liturgy of the Church of England," which met at Westminster against the command of the King. To this Assembly there came Commissioners from Scotland, at whose instigation the Assembly, the Lords, and the Commons, took the oath of the Solemn League and Covenant for the extirpation of episcopacy, and it was at once made a useful instrument for persecuting the loyal clergy. Three thousand refused to take the oath, and were deprived of their benefices by the very anti-Church party which had considered deprivation for non-conformity to be so hard and unjust a measure.

The next step was to draw up a "Directory for Public Worship," the use of the Book of Common Prayer being prohibited in January, A.D. 1644-5, under very severe penalties. Long sermons and extempore prayers were substituted for the worship and Sacraments of the Church, festivals were abolished, and churches were profaned and plundered under the plea of removing monuments of superstition.

The Assembly had some difficulty in coming to an unanimous decision as to the form of Ecclesiastical Government which should be established, but in the end [A.D. 1646] Presbyterianism was agreed on, though with a proviso of toleration for Independents and other sects. In the same year the Westminster Confession of Faith was drawn up as a substitute for the Thirty-nine Articles.

Meanwhile, the war between the King and the Parliament was raging, and such of the clergy as remained faithful to the Church and the King were suffering great hardships and much ill-usage. The bishops were either

imprisoned, or obliged to fly, and the Archbishop was beheaded in January, A.D. 1644-5, for the pretended crime of high treason, but in reality to satisfy the vengeance of Prynne, and the hostility of the Scotch. This murder was followed in January, A.D. 1648-9, by that of the King himself, who refused to purchase his life by consenting to the abolition of that form of Church government which he rightly believed to be essential to the existence of the Church.

The power of the Presbyterians was by this time on the decline, being superseded by Independent influence, which had become paramount in the army and controlled the whole nation. Oliver Cromwell and his generals were Independents, and this sect of fanatics and not the Presbyterians, were directly responsible for the King's death. Immediately after that sad event, the House of Lords was abolished, and the whole legislative power passed into the hands of the Independents, who were Calvinists in doctrine, and at the same time repudiated all forms of Church government. A multitude of smaller sects split off from this larger one, and the wildest and most blasphemous tenets were held by some of them.

In A.D. 1649-50, an Act was passed for the so-called Propagation of the Gospel in Wales, and all the loyal Welsh clergy were deprived of their benefices, the revenues of the Church being brought into the Parliamentary Exchequer. At the same time, the army under Cromwell were fighting successfully in Ireland against the royalists and the native Irish.

From Ireland, Cromwell and his forces were hastily recalled to oppose the Scotch Presbyterians, who had made conditions with Charles II., and caused him to

be crowned at Scone, on January 1st, A.D. 1650-1. The Scotch were defeated, both at home and in War with England, and Presbyterianism in these Scotland. countries received a considerable check, whilst the army and the Independents became sufficiently powerful to admit of Cromwell's dismissing the feeble remnants of the Long Parliament [A.D. 1653], and himself assuming the title of Lord Protector of the Commonwealth. Under Cromwell becomes Lord Protector. his dominion toleration was allowed to all religious opinions, except "Popery and Prelacy," and an utter confusion followed, during which religion sank to the lowest possible ebb, owing to the absence of all the means of grace which are given for the sustenance of spiritual life; even Holy Baptism being rarely administered. Only here and there a few of the Bishops and Clergy of the English Church were able, sometimes at the risk of their lives, to keep up some of the Church Services. Many of them had already followed the exiled royal family to France.

In March, A.D. 1653-4, there were appointed thirty-eight Commissioners, called "Triers," Appointment of the "Triers." who were to examine all candidates for benefices, in order to exclude those suspected of prelatical tendencies; and a few months later Commissioners were chosen in each county to reject scandalous and ignorant schoolmasters and clergy. In A.D. 1655, a still more intolerant edict was issued by which no rightly ordained ministers were allowed to be employed as chaplains or schoolmasters in private families; and thus the last means of shelter and subsistence was denied them, great poverty and distress being the consequence.

Even the death of Oliver Cromwell, A.D. 1658,

brought no relief to the Church. His son Richard was favourable to Presbyterianism, the Assembly's Confession and the Covenant were accepted once more, but still there was no toleration for the Church. After Richard's resignation, however, [A.D. 1659], the nation, weary of anarchy and fanaticism, began to long for a return to the old ways in Church and State, and Charles II.'s restoration to the throne was joyfully welcomed [A.D. 1660].

§ 4. *The Decline of Puritanism.*

VERY soon after the King's restoration, he was petitioned alike by Churchmen and Nonconformists for help and favour. Charles was himself strongly opposed to non-conformity, but he judged it prudent to temporize for a while, by promising toleration to all without insisting positively on any of the disputed points. Meanwhile, such of the deprived clergy as had survived were being replaced in their benefices, the restoration of Church lands was insisted on, and nominations were made to the vacant sees from those clergy who had been faithful to their Church and their Sovereign.

In A.D. 1661 the King summoned a Conference between the Church and the Puritan Divines, which was known by the name of the Savoy Conference. ^{Savoy Con-}
Palace, its place of meeting. In this assembly, the Book of Common Prayer was the chief subject discussed, the Church party pronouncing it to be Primitive and Scriptural, and urging its re-adoption, whilst the Nonconformists inveighed against it as superstitious and sinful: Richard Baxter, one of their leading members, hastily drawing up a Service Book, which he

and his friends considered preferable. A great deal of violent language was used on both sides, and the Conference closed without coming to any agreement.

During its meetings, however, the Convocation of the Province of Canterbury had also been sitting, with the object of revising the Book of Common Prayer : and after the conclusion of their labours, an Act of Uniformity was passed [A.D. 1662], requiring episcopal ordination in all who should hold cure of souls, as well as a declaration of assent and consent to the revised edition of the Prayer Book.
Last Act of Uniformity. This Bill was confirmed by the Lords and Commons, received the royal assent, and took effect from St. Bartholomew's Day, A.D. 1662.

The Non-conformists remonstrated in vain, about twelve hundred (not 2000, as usually said) of them preferring to give up the benefices they had wrongfully taken possession of rather than comply with the Act of Uniformity: and thus the Church system was once more restored in England.

CHAPTER V

The Church of England from the Restoration to the Nineteenth Century

A.D. 1660—1800

WE have now to continue the history of the English Church from the time of its revival and re-establishment under Charles II.

§ 1. *The Rise of Latitudinarianism.*

THE restoration of Charles II. was the signal for a violent re-action against the opponents of the Church. Convocation met in A.D. 1661, and it is noticeable that re-actionary clergy were almost universally chosen as proctors. One of its first labours was to draw up a form for the Baptism of adults, which was rendered very necessary by the late neglect of that Holy Sacrament. The great work of this Convocation was, however, the revision of the Book of Common Prayer, the edition of James I.'s reign being taken as the starting-point, and Committees chosen from the two Convocations of Canterbury and York, to revise it. The Puritans had

Last revision
of the Prayer
Book.

already, during the sitting of the Savoy Conference, suggested many alterations which they considered needful or desirable, and had even petitioned the King to be excused altogether from the use of the Prayer Book, but it was not thought expedient or possible to satisfy their demands, though one or two unimportant concessions were made to them. The majority of the changes consisted in additions, some of which were of great value, since they were the means of bringing the services into closer agreement with primitive belief and practice. Great use was made of suggestions left in writing by Bishops Andrewes and Overall, as well as of the liturgical collections and notes of Cosin, then Bishop of Durham. The Prayer Book drawn up for the Church of Scotland, A.D. 1636, was also allowed to exercise considerable influence on the alterations at this time introduced.

At the end of a month the revised Prayer Book, as we now have it, was agreed to in both Houses of Convocation, was submitted to the King's approval, and in A.D. 1662 was made part of the Act of Uniformity, which then passed through Parliament and received the royal assent. This Act of Uniformity also deprived all persons holding either cure of souls or any other ecclesiastical dignity in the Church of England who should not receive episcopal ordination, and also declare their unfeigned assent and consent to all things contained in the Book of Common Prayer. The Act came into operation on St. Bartholomew's Day, A.D. 1662.

In most places the return to the Church Services was a welcome one, and but little disturbance was caused by the change. Many of the Puritan clergy conformed altogether, and of those who did not, some

were satisfied to retire into lay communion without leaving the Church, whilst others thought it necessary to persist in unauthorized and illegal ministrations. The King was anxious to show a spirit of very wide toleration, and even proposed that he should be allowed to dispense, at his own pleasure, with the Act of Uniformity, but his leanings towards the Romanist faction were so well known, that even the Protestant Nonconformists were opposed to his plans, and Parliament, in the session of A.D. 1662-3, absolutely refused to sanction the dispensation he asked for. Two years later, [A.D. 1665] Lord Chancellor Clarendon, with the aid of the bishops, defeated a bill which was brought into the House of Lords for enabling the King to sell toleration at a certain yearly payment, and it is said that neither Chancellor nor bishops were ever forgiven by the Monarch for this display of independence. A severe Act had passed through Parliament in the previous year, called the Conventicle Act, which made it highly penal to attend any other religious service than that of the Church of England, and which was probably thought necessary on account of the various dangers threatening Church and State from Anabaptists, Quakers, Romanists, and the disaffected remnants of Cromwell's army, apart from the more moderate and orderly Nonconformists. This was followed in A.D. 1665, by the Five Mile Act, which prohibited all Non-conforming ministers from coming within five miles of any town in which they had once ministered, unless they took an oath not to attempt to make changes in the government, either of Church or of State.

Meanwhile, the bishops were endeavouring to bring

their dioceses into something like order, and to repair the ruins caused by the havoc of the preceding twenty years. Cathedrals, churches, and houses for both bishops and clergy, had to be rebuilt or restored, insufficient stipends to be augmented, and libraries to be in some small measure recovered. The clergy generally were living in great poverty, and the sudden demand for duly ordained ministers had been so great that many men of inferior position and education had been admitted to Holy Orders, with habits and tastes which tended to bring their calling into disrepute. The Court was irreligious and immoral, and irreligion and immorality became fashionable throughout the country. The fall of Lord Clarendon [A.D. 1667] threw the King into the hands of the profligate Duke of Buckingham, whose only idea was to encourage his royal master in extravagance and licentiousness, and to favour schism as a means of furthering his own political interests.

By this time there had grown up within the Church a new school of opinions, which was gradually gaining a great deal of influence. Those who held with it, such as Archbishop Tillotson and Bishop Stillingfleet, professed indifference to what they considered the small matters in dispute between Puritans and High Churchmen, and looked at theology from a philosophical point of view, laying more stress on classical philosophy than on Christian theology. From their advocacy of what are now called "broad views," they received the name of Latitudinarians, and their want of religious earnestness eventually became a source of great weakness in the Church.

The united efforts of Buckingham's Government and the Latitudinarians were directed in A.D. 1667-8, to a new scheme of religious comprehension, which the King also favoured from a hope to succeed in making it include the Romanists. The scheme, if carried out, would have expunged all distinctive Church teaching from the Prayer Book; but the House of Commons, instead of sanctioning the measure, obtained from the King, first a revival of the penal laws, and in A.D. 1670, on promise of a subsidy, the Royal Assent to a ^{Second} Conventicle Act. more searching in its operation than the first had been. Fear of Romanism and distrust of the Court had probably much to do with the want of opposition to the severe legislation of this reign, the bishops and Parliament in general having come to be regarded as the defenders of the country against the unprincipled measures and Romanizing tendencies of the King, the Duke of York,—an open Papist,—and the Cabal ministry.

In A.D. 1671-2, the King issued a Declaration of Indulgence, by which all penalties for non-conformity were repealed, Protestant seceders being allowed to hold public ^{Declaration of Indulgence.} religious meetings, and Romanists being permitted to worship in private houses. But on the meeting of Parliament, a year later, the Sovereign was plainly told that he had exceeded his prerogative, and was obliged to withdraw the declaration. At the same time he agreed to the Test Act, which ^{The Test Act.} required all persons to receive the Holy Communion according to the rites of the Church of England before they could be admitted to any office under Government [A.D. 1673].

The pretended Popish Plot, revealed in A.D. 1678 by the spy and informer Titus Oates, caused great excitement throughout England, and a severe Act was passed against the Romanists. It was also proposed to exclude the Duke of York from the succession to the throne, on the ground of his belonging to their sect. The King would not consent to this step, and several Parliaments were successively dissolved in consequence, the Church and Bishops siding in this matter with the Crown, from a conviction that there was no power in nations to choose or reject their lawful Sovereign. The House of Commons and the Nonconformists took the contrary view, but were not able to accomplish their purpose.

§ 2. *Dangers from Romanism.*

IT was to the influence of the Church that James II. owed his peaceful accession to the Throne of England [A.D. 1684-5], and very early in his reign, and again at the opening of Parliament, he declared himself prepared "to defend and support it." This declaration was welcomed by the clergy, as a promise which might be trusted, but the King was too devoted to Romanism to keep his engagement. He endeavoured in vain to persuade Parliament to repeal the Test Act, and on its positive refusal prorogued the session. He then suspended the Act on his own authority [A.D. 1686], while at the same time Protestant Nonconformity was treated with great rigour.

Under royal favour the Romish sect spread rapidly,

some of its members being even allowed to hold Church preferment. The bishops and clergy found it necessary to preach and ^{Increase of Romanism.} write energetically in defence of their own position, and as a warning to their flocks. The King, irritated at this, published some Injunctions, requiring them to abstain from all controversial sermons, but these were not obeyed. A "Court of Ecclesiastical Commission" was now organized, with authority to decide on all Ecclesiastical matters independently of canon and civil law, and this illegal court was used as a means of oppressing such of the bishops and clergy as were not amenable to the King's orders.

In A.D. 1687, James issued a Declaration for Liberty of Conscience, by which all penal laws and tests were suspended, and the oaths of ^{Declaration for Liberty of Conscience.} supremacy and allegiance dispensed with.

By this means he hoped to conciliate the Protestant Nonconformists at the expense of the Church, but the fear of Romanism baffled this design. Efforts were now made by the Crown to force Romanists into responsible offices in the two Universities of Oxford and Cambridge; the attempt being to some extent successful, notwithstanding a brave resistance. In the following year a papal nuncio was publicly received at Court.

The King was bent on humbling the Church, and adopted the expedient of republishing his Declaration for Liberty of Conscience, and requiring the clergy to read it during the time of Divine Service [A.D. 1688]. Upon this, eight of ^{The Clergy required to publish it.} the bishops met in London to consult on the steps to be taken in the matter, and drew up a petition to the King, respectfully remonstrating with

him on the illegal demand, and begging to be excused compliance. This petition was signed by Sancroft, Archbishop of Canterbury, and six other
Remonstrances of the bishops. bishops ; Lloyd, of St. Asaph ; Turner, of Ely ; Lake, of Chichester ; Ken, of Bath and Wells ; Trelawney, of Bristol ; and White, of Peterborough ; and was by them presented to the King, who received it in great anger, and insisted on obedience. The bishops were firm, and withdrew, asserting that their consciences would not allow them to obey, notwithstanding the King's displeasure.

Meanwhile, papers were distributed over the country with the greatest possible rapidity, acquainting the clergy with the decision of the bishops (of
The clergy refused to read the Declaration. whom six more signed the petition a few days later), and directing them not to read the Declaration. With very few exceptions, the bishops' wishes were carried out, and even where the King's commands were complied with, the laity in some cases left the churches.

But the King's displeasure was still to be shown, and about a week after the presentation of the petition, summonses were received by the Archbishop and his brethren to appear before his Majesty in
Committal of the bishops. Council. By the Council the bishops were committed to the Tower to await their trial for a misdemeanor, although evidently not without some misgivings on the part of the Privy Councillors as to the effect the step might have on the nation. Nor were their fears without foundation. The bishops were looked upon as confessors in the cause of the Church and of national liberty, and their progress to the Tower was a triumphal ovation. The same scene was repeated when they were brought to

plead at Westminster Hall, and they were accompanied to their trial by thirty-five peers of the realm. The counsel for the Crown endeavoured to show that the petition amounted to a libel, but the defence proved that the King's Declaration was illegal, and could not legally be published. After a whole night's debate, the jury brought in a verdict of acquittal. The verdict was received with the wildest enthusiasm, not only by the people at large, but also by the soldiers; and still the King, though startled, would not altogether give up his object. He endeavoured unsuccessfully to enforce the reading of the Declaration by means of the Ecclesiastical Commission, and only attempted to come to terms with the Church and the nation when he received unquestionable information of an intended expedition from Holland.

He then turned for help to the bishops, amongst others to some of those whom he had so illegally imprisoned, and was by them advised to redeem the promises he had made of guarding the liberties of the National Church. But though steps were taken to undo the evils caused by the King's late conduct, it was now too late to pacify the nation, and when the Prince of Orange accepted the not very patriotic invitation of many of the nobility, and landed at Torbay with 16,000 Dutchmen [A.D. 1688], he found a ready welcome, such as we certainly should not now give to a foreign army.

The idea that Prince William might mediate between his father-in-law and the English nation was overthrown by the abdication and flight of the King, who had declined to follow the last advice given him by

the bishops to call a Free Parliament as a way of escape from his difficulties.

The throne being thus abandoned, it was agreed that the Prince of Orange should be entrusted with the management of public affairs, and he was formally requested by the peers to summon a Parliament, and to exercise the sovereign functions. But the bishops,

The bishops
refuse to
acknowledge
the Prince of
Orange.

as a body, declined to sanction a course which they thought was contrary to their oath of allegiance to James. When in A.D. 1688-9 Parliament met and declared the throne vacant, twelve of the bishops voted for the appointment of the Prince of Orange to be Regent instead of Sovereign, and only two sided with the majority which deposed the King, for the purpose of placing William and Mary upon the throne, February 13, A.D. 1688-9.

§ 3. *The Nonjurors.*

WHEN the oaths of allegiance to the newly-chosen King and Queen were imposed, Arch-
Origin of the Nonjurors. bishop Sancroft and eight other bishops, including five of those who had been committed to the Tower, refused to take them, and about four hundred of the clergy followed their example, and became known as Nonjurors. In consequence of this refusal they were first suspended for six months, and afterwards ejected from their benefices: and thus the Church was deprived of the services of some of the wisest and holiest of her bishops and priests, including such men as Sancroft, Ken, Kettlewell, and Hicke.

William, from his Dutch origin and religious training, was naturally inclined to favour English Nonconformity, or Dissent, as it now began to be called. He was himself a Calvinist, and could not therefore be expected to entertain any value for the Catholic system of Episcopacy, or for the doctrines it involved; and he was also grateful to the English Dissenters for the aid they had given him in accomplishing his usurpation of the crown. The Latitudinarian school had by this time increased in strength and importance, and found a powerful ally in the King's favourite chaplain, Dr. Burnet, who was speedily appointed to the bishopric of Salisbury. At the same time the High Church party was much weakened by the withdrawal of the Nonjurors.

Under these circumstances it was determined to attempt the introduction of a scheme, not only of toleration for Dissenters, but also William favours Dissent, and attempts to unite Church and Dissent. for their comprehension into the Church by lowering the Prayer Book to meet their views. Bills were accordingly brought into Parliament, A.D. 1689, for abolishing the Test Act, for allowing toleration to Dissenters, and for bringing about an union between the Church and Dissent. The first of these measures did not pass the Lords, the last was at once rejected by the Commons (who suggested to the King, that he should call Convocation to deliberate on ecclesiastical matters), and the Toleration Act was the only one that passed both Houses. From the operation of this Act Roman Dissenters alone were excluded.

The King now prepared to act upon the advice of the Commons, by summoning Convocation, but before it met a commission of thirty bishops and clergy was

appointed, to draw up a scheme of concessions which might be made to conciliate the Dissenters. The most active man on the commission was Tillotson, now

Scheme for the Revision of the Prayer Book.

Dean of Canterbury; and under his guidance a plan was prepared for the revision of the Prayer Book which, amongst other changes, rendered optional the use of the cross in Holy Baptism, of kneeling at Holy Communion, and the wearing of the surplice, did away with absolution in the visitation of the sick, and included a new set of collects composed in the polite language of the day. Even these changes were not so sweeping as Tillotson had proposed to make them, since he had wished to admit Presbyterian ministers and to dispense with assent and consent to the Prayer Book, but they were sufficiently startling to cause great anxiety about the proceedings in Convocation.

So many bishops were either absent from being Non-jurors, or freshly appointed to their office, that the Upper House was felt to be wanting in authority and weight; and when they voted an address to the King

in which mention was made of "the Protestant religion in general and the Church of England in particular," the Lower House declined to sanction it, on the ground that by this use of the word Protestant the Church of England was lowered to the level of foreign and Presbyterian communities. The address was altered, but the Lower House declined to have any

thing to do with the Comprehension Scheme, and Convocation was dissolved in consequence, being by Tillotson's influence

hindered from reassembling for more than ten years. The Prayer Book, however, remained untouched.

Lower House of Convocation declines to adopt the title of Protestant,

or to sanction the Comprehension Scheme.

In A.D. 1690 the new Government found it necessary to consider the question of filling up the sees of the Nonjuring bishops. Whatever may be said for or against the transfer of allegiance from a fallen Government to one, rightly or wrongly, established by the general consent of the nation, it is certain that these nine bishops and four hundred clergy looked upon such a transfer of allegiance as inconsistent with their principles, and that an unhappy but unavoidable schism was the consequence. Three of the bishops died almost immediately after their refusal to take the oaths, two more, of whom Ken was one, eventually resigned their sees, whilst Archbishop Sancroft and the remaining three bishops thought themselves justified in keeping up the schism by consecrating successors. By the irregular aid of Scotch bishops the Nonjuring succession was continued until the close of the eighteenth century, when it died out altogether.

The Non-juring bishops and clergy.

§ 4. *Spread of Rationalism.*

MANY of the bishops appointed by William III. belonged, as might have been expected, to the Latitudinarian party, which counted amongst its members Burnet and Tillotson, the latter of whom took Sancroft's place at Canterbury in A.D. 1691. But the popular Latitudinarianism had not sufficient vitality and earnestness to make an efficient stand against the flood of scepticism and immorality which was sweeping over the country ; and with a view to doing something towards checking the general spread of vice, private

Weakness of Latitudinarianism.

societies began to be formed about A.D. 1692 for the reformation of manners. These societies, which were the successors of some more strictly religious associations dating from the profligate times of Charles II., were also the forerunners of the present voluntary societies, of which that for Promoting Christian Knowledge, founded in A.D. 1698, was the first; the lay Nonjuror Robert Nelson being one of its most energetic supporters. In A.D. 1701 the Society for the Propagation of the Gospel in Foreign Parts received its charter from the King on the petition of its founder Dr. Bray.

The great spread of infidel and Arian opinions and writings had also another result in turning men's minds towards Convocation. This had not been assembled since A.D. 1689, so that the voice of the Church in Synod had no longer made itself heard, though there seemed to be so much need of authoritative guidance in matters of faith. A long and violent controversy ensued as to the constitutional right of the King to hinder the clergy from meeting in Convocation for the discussion of ecclesiastical matters, when Parliament met for business of state. Archbishop Tillotson, the great opponent of Convocation, being now dead, and a newly-formed ministry showing itself favourable to the Church, a writ was issued to the Archbishop of Canterbury authorizing the meeting of Convocation in February, A.D. 1700-1. This assembly unfortunately distinguished itself by disputes between the Upper and Lower Houses on the right of the Archbishop to prorogue the Lower House, which were continued in a new Synod called at the end of the year and dissolved on the death of the King, February, 1701-2.

Formation of
Church
Societies.

The assem-
bling of
Convocation.

Just before his death William gave his assent to a Bill imposing an oath of abjuration by which the clergy and others were required to abjure the claims of the late Royal family, and acknowledge the reigning Sovereign as their *rightful* King. This step excited much discontent and scruple even amongst those who had already taken the oath of allegiance, and confirmed the Nonjurors in their schism.

Oath of
Abjuration.

It was in the later years of this reign that the terms High Church and Low Church first began to be used, originally in the House of Commons. The latter name was given to those who sided with Government in oppressing the Church and favouring Dissenters, whilst the former title designated the opposite party. Most of the bishops in this reign being appointed by Government influence naturally belonged to the Low Church section.

§ 5. *Vicissitudes of Convocation.*

QUEEN ANNE, as a member of the exiled Stuart family and professedly a firm Churchwoman, was gladly welcomed by many to whom the late Sovereign with his foreign tastes and unconciliating manners had been very unacceptable.

The Low Church bishops were by this time exciting great discontent amongst such of the clergy as were not Latitudinarians, especially in their distribution of Church patronage, which had been entrusted after Queen Mary's death to an Episcopal Commission. This arrangement was abolished by the new Queen, and she took into her counsels Sharp, Archbishop of York,

who had shown his disinterestedness by refusing one of the sees belonging to the Nonjuring bishops.

A great agitation took place from A.D. 1702 to A.D. 1704 with regard to the Test Bill, which
 The Test Bill. the Queen and her advisers wished to make more stringent so as to avoid "occasional conformity" on the part of those holding Government offices, but ultimately the endeavour proved unsuccessful.

Meanwhile, the want of cordiality between the bishops and clergy was making itself strongly felt in Convocation. The dispute as to the right of the Archbishop to prorogue the Lower House still continued, and the clergy in the session of A.D. 1703-4 formally complained of the lax administration of their ecclesiastical superiors. The Court and Government was now given up to anti-Church influence through the ascendancy of the Marlborough faction, and in A.D. 1705 there
 The "Church in danger." arose the cry of the "Church in danger," a proposition which was contradicted and severely censured in Parliament, and afterwards denounced by royal proclamation. The assertion was, however, repeated in the Lower House of Convocation during the winter session of the same year, with special reference to a sermon preached a short time before by Hoadley, afterwards Bishop of Bangor, in which the doctrine of the divine right of kings was openly attacked, and the will of the people stated to be that by which rulers govern. Disagreement as to the safety of the Church widened the existing breach between the Upper and Lower Houses of Convocation, and drew
 Act of Union. down a rebuke from the Queen. In A.D. 1707 the Act of Union between England and Scotland was discussed in Parliament, and fears

were expressed as to the probable evil results of Presbyterian influence in legislation affecting the Church. A suggestion was made that Convocation should be consulted on the matter, but the Synod ^{Convocation} was at once arbitrarily prorogued by the ^{prorogued.} Queen until after the Act of Union had passed through Parliament.

On their reassembling, the Lower House protested against this invasion of their privileges, and by the influence of Archbishop Tenison the Queen wrote a letter to the Upper House in which this protest was spoken of as an invasion of the Royal Supremacy.

Convocation was not suffered to meet again for business until A.D. 1710-1 when, by the advice of Archbishop Sharp, the royal licence was once more given. A great reaction was now taking place ^{Reaction in} throughout the country in favour of High ^{favour of the} Churchmen, and during the same session ^{Church.} the Bill against occasional conformity was passed through Parliament, only to be repealed in the next reign. This was followed in A.D. 1714 by the Schism Bill for suppressing Dissenting schools, but the death of Queen Anne prevented the latter measure from coming into operation.

The accession of George I. [A.D. 1714] was very unacceptable to High Churchmen and equally agreeable to those who looked upon the Church system either as a matter of indifference or as a system which they disliked, and who were hopeful of finding sympathy for their opinions from a Lutheran monarch and his Government.

It was not long before the anticipations of both parties were verified in the promotion ^{Appointment of} of Dr. Hoadley, already distinguished for ^{Hoadley.}

his Latitudinarian views, to the See of Bangor, A.D. 1715. A few months after his appointment the new bishop wrote a treatise which denied not only the divine right of kings, but also the value of Episcopacy and of Church ordinances, and the need of any particular form of belief. This treatise was followed two years later by a sermon denying the existence of a visible Church, and the right of any interference in matters of faith. Latitudinarianism had never before been advocated so systematically or so authoritatively, and a committee of the Lower House of Convocation at once drew up a severe censure on the bishop's statements, pointing out their revolutionary and irreligious tendency, and begging Archbishop Wake and the Upper House to confirm the censure. There is little doubt that the request would have been readily granted, but Convocation was at once silenced. Convocation was at once prorogued by Government to prevent the measure being carried into effect [A.D. 1717], and from that time till the present reign, the Synods of the Church were arbitrarily reduced to a mere form. Outside Convocation, however, the "Bangorian Controversy," as it was called, was long and vigorous, the Government showing its partisanship by removing four of the Royal chaplains who wrote against Hoadley.

The year 1717 was also memorable for an attempt at union between the French and English Churches; a friendly negotiation with this object taking place between Archbishop Wake and Dr. Du Pin, the head of the theological faculty of the Sorbonne, although no definite results followed.

Latitudinarianism was now bringing forth its natural fruits of misbelief and unbelief; many even of the

bishops and clergy were avowedly or secretly Socinians, and publications advocating Socinianism issued plentifully from the press, being met by equally numerous counter-statements. Thus, the later years of George I.'s reign were chiefly distinguished by the prevalence of controversial writings on the fundamental truths of Christianity, whilst distinctively Church teaching was with few exceptions ignored. Infidelity, too, was very prevalent and openly professed, and careless, immoral living was the necessary consequence.

§ 6. *The Methodist Revival.*

THE accession of George II., A.D. 1727, brought no better influence to bear on the country, but the vitality of the Church began to show itself by a religious revival, which had a wonderful effect in checking the tide of unbelief and immorality. The leader of this movement was John Wesley, a son of the rector of Epworth, in Lincolnshire. He was or-^{John Wesley.} dained on a Fellowship at Lincoln College, Oxford, in A.D. 1726, and in the following year came to reside at his college and take pupils. He had already been associated at Oxford with a "Society for the Reformation of Manners," and now gathered round him a small body of young men (including his own brother Charles and George Whitfield), who agreed to read together, to visit prisoners and the sick, and to practise frequent communion, fasting, and other religious exercises. From the undergraduates they received the name of Methodists, which has ever since been connected with Wesley's movement. In A.D. 1735 Wesley went as a

missionary to Georgia, but his missionary work was a failure and he returned to England in February, A.D. 1737-8, just at the time that Whitfield, who had now been ordained deacon, and had caused great excitement in London by his impassioned preaching, was on his way to Georgia. Wesley had been

His intercourse
with the
Moravians.

thrown amongst the Moravians during his stay in America, and soon after his return to England he met with Peter Böhler, a German belonging to that sect, by whom he as well as his brother Charles were convinced of the doctrines of assurance and instantaneous conversion. In the summer of A.D. 1738 they both spent some time with the Moravians of Germany, and returned home with the intention of making known as much as possible the tenets of conversion and assurance. Whitfield rejoined the brothers in the autumn of the same year, and gradually they gathered together in different parts of England increasing bands of converts, who assembled for prayer meetings which were supplemental to, not instead of, the services of the Church. In A.D. 1739 Wesley began open-air preaching, and this step was at once followed up by the foundation of preaching-houses, which rapidly increased in number. About the

Methodist
Society
organized.

same time the Methodist body received a definite organization under the name of "The United Society." Wesley now thought it necessary to admit lay-assistants, who at first were only allowed to pray and expound the Scriptures, but in A.D. 1741 were, though unwillingly on Wesley's part, permitted to preach. Still he protested strongly against any intention of founding a schismatical body: he himself continued in communion with the Church of England until his death in A.D. 1791, and he urged the

same course upon all his followers. He constantly preached in churches, and for a long time positively forbade any of the Methodist assemblies to be held during the hours of divine service. For thirty or forty years after his death many of his followers kept up Wesley's rule of regularly attending church and Holy Communion.

Yet John Wesley was unconsciously preparing the way for a schism by intruding into parishes where he had no right to be, and by authorizing others, many of them laymen, to do the same. A still more grave step in the same direction was his administration of the Holy Communion to some of his adherents who had been refused participation on account of their having become Methodists: in A.D. 1784, he made a show of ordaining elders or presbyters for America, and still worse, professed to appoint two of his followers to be "superintendents," an appointment which they understood to be equivalent to consecration to the episcopate.

It is no wonder that after Wesley's death [A.D. 1791], a formal separation from the Church took place amongst his adherents; but notwithstanding the serious errors in his theology, the undue stress he laid upon feelings and frames of mind as a criterion of true religion, and the impatience which led him to ignore what was due to Church order, it is certain that Wesley did a good work in reviving the faith and zeal of many hundreds who might otherwise have remained involved in the dreary scepticism of the age. Even those who professed to defend the truths of Christianity had been led in Wesley's time to concede so

Wesley's steps
towards
schism.

The schism
accomplished.

Value of
Wesley's work.

much to unbelievers that their advocacy was only damaging the cause they advocated, whilst every kind of religion and morality was being scoffed at by such men as Bolingbroke and Hume. No bishops in those days, (with the very rarest exceptions, such as that of Wilson, Bishop of Sodor and Man,) lived in their dioceses, some never even visited them, and the parochial clergy, following their example, were often inefficient and inactive.

Long before Wesley's death, a division occurred in the ranks of the Methodists. Differences arose, about A.D. 1748, between George Whitfield.

Whitfield and the Wesleys, on the subject of absolute predestination. Whitfield, who was a young clergyman of Gloucester, had embraced the extreme Calvinistic view of that doctrine, and he was eventually forbidden to preach in Wesley's preaching-house at Moorfields. The Methodists sided with one or other of their teachers, according to their individual predilections or belief; and amongst Whitfield's followers was the well-known Selina, Countess of Huntingdon, who appointed him her chaplain, and imagined that

as a peeress she had a right to employ her chaplains as and where she chose. Lady Huntingdon's connexion.

She accordingly opened chapels without episcopal licence in different parts of the kingdom, in which Whitfield and other like-minded clergymen officiated; and when this irregular proceeding was stopped, some of these clergy took out licences as Dissenting preachers, and even pretended to give ordination to others, thus originating a decided schism, though at the same time they professed to adhere to the doctrines and rites of the Church of England. A Theological College was founded [A.D. 1768] by Lady Hunt-

ingdon, at Trevecca, in South Wales, for the education of young men intended for the ministry, it being left to the choice of the students whether they should seek ordination in the Church of England, or join the ranks of Protestant dissent. This college was afterwards [A.D. 1792] transferred to Cheshunt.

Soon after George III. succeeded to the throne, [A.D. 1760], an attempt was made by Archbishop Secker to send bishops to the British possessions in America, which had, as yet, been left without any such provision. But notwithstanding the great need of episcopal supervision in those distant colonies, and the earnest entreaties of the colonists themselves, the plan was defeated by the irreligious opposition of those at home.

Subscription to the Prayer Book and the Articles had now come to be looked upon as a burden by many of the more prominent clergy who denied the truth of the Christian creeds, and in A.D. 1771, a petition to Parliament was drawn up by some amongst them, praying that the laws relating to ^{The Feathers' Tavern} subscription might be repealed. But this ^{petition.} petition was much less numerously signed than had been expected by its promoters, and the House of Commons, A.D. 1771, rejected the proposal by an overwhelming majority, many of the members protesting indignantly at the dishonesty of the petitioners.

This attempt was followed by an appeal to the bishops to obtain a revision of the formularies of the Church, but it also failed, and then some of the more honest among the Socinian clergy gave up their preferments and openly joined the ranks of those whose opinions they shared.

In A.D. 1778 a Bill was passed mitigating the very severe laws against the Romanists, and in the following year, Protestant Dissenting ministers were excused from subscribing to the Thirty-nine Articles. Unavailing endeavours were made in A.D. 1787, and again in A.D. 1789 and A.D. 1790 to obtain the repeal of the Test Acts, but in A.D. 1791 the laws affecting the Roman sect underwent a further relaxation.

Meanwhile, the influence of the Methodist movement was making itself felt within the Church. Dr. Porteus, Bishop, first of Chester, and afterwards of London, was working energetically for the revival of religion. He had gathered around him a knot of religious laymen who were his assistants in the good work, and prominent amongst them was William Wilberforce, well known for his successful opposition to the slave-trade, and Hannah More, the authoress. Nor must it be forgotten that the state of the English Court had undergone a great change since the accession of a Monarch who prided himself on being an Englishman and an English Churchman, and who gave no countenance to the immorality and scepticism which had distinguished his German predecessors.

Attempts
to secure
Toleration.

Improvement
within the
Church.

§ 7. *The Church of Ireland.*

ON the Restoration, steps were taken to repair the injuries which had been inflicted on the Irish Church. The surviving bishops were restored to their sees, and the vacant bishoprics filled up, the revenues of the clergy were improved by royal grants, and Strafford's schemes for the good of the Church put into practice

by the actual Lord Deputy, the Marquis of Ormond. But the late disturbances in Ireland had only embittered the state of popular feeling, and both Romanists and Presbyterians were more than ever hostile to the Church. Conformity was at first required under the Act of Queen Elizabeth, but it was found impossible to enforce the penal statutes either then, or when, in A.D. 1666, an Irish Act of Uniformity was passed by the Irish Parliament, requiring assent and consent to the Book of Common Prayer, and a Declaration against the Solemn League and Covenant as well as against resisting the King, or endeavouring to alter the government in Church and State. The utmost that could be accomplished was to require conformity and episcopal ordination from all holding Church preferment.

Hostility in
Ireland against
the Church.

Irish Act of
Uniformity.

Meanwhile the Roman sect was increasing in influence under the protection of the English Courts, first of Charles II., and afterwards of James II. In the latter reign vacant bishoprics and livings were left unfilled, waiting for Romanist occupiers; Trinity College, Dublin, was suppressed and plundered for refusing to admit a Romanist Fellow; and Romish priests were allowed to take possession of the tithes and glebes. At length, before the arrival of the Prince of Orange in England, the Irish clergy had been subjected to such ill usage that they had generally sought safety in flight, and Acts were passed by the Irish Parliament to convey the tithes to the Roman priests.

Spread of
Romanism.

The defeat sustained by James in Ireland, and the accession of William III., brought back the Irish clergy from their wanderings, and only two bishops

and a very few of the clergy became Nonjurors. The new Government, however, took possession of a great deal of Church property, and further depressed the Church by inaugurating the system—
 Depression of the Church through English influence. which was unhappily so long persevered in—of filling up Irish preferments with Englishmen who were not considered worthy of promotion in their own country. The Test Act was introduced into Ireland in the reign of William III., as well as very severe legislation against the Romanists.

The mischief done to the Irish Church by the appointment of inefficient bishops was clearly shown when, in A.D. 1703, and again in A.D. 1709, Convocation met in Dublin, after an interval of forty years. So indifferent were the members of the Upper House to the religious needs of the people, that they refused to countenance a promising plan for encouraging the printing of Bibles, Prayer Books, and other religious works, in the Irish language, as well as for the training of Irish-speaking clergy; and so these and other desirable reforms came to nothing. All through the reigns of the Georges the majority of Irish bishops were Englishmen, and shared the Latitudinarian and sceptical opinions of the contemporary English bishops, whilst their practice of non-residence and encouragement of pluralities were productive of the grossest abuses.

In A.D. 1774 the severity of the penal laws against the Romanists began to be relaxed; in A.D. 1793, Romanists were admitted to the franchise, and to all but the very highest ranks in the army; and in A.D. 1795 a grant was made by Parliament for the maintenance of a Romanist College at Maynooth. Three

years later burst out the Rebellion of A.D. 1798, which had, no doubt, long been smouldering, ^{Rebellion of} and which was excited, in great measure, ^{A.D. 1798.} by French influence. Its principal outrages were directed against the clergy, their families and property, and were encouraged by the Romanist priests.

§ 8. *The Church in Scotland.*

DURING the Commonwealth, Episcopacy had altogether disappeared from Scotland. Most of the bishops died abroad, three became Presbyterian ministers, and only one survived to the Restoration. The Scotch clergy who remained true to the Church were roughly handled, and some of them went over to Ireland. The Scotch Presbyterians were much disappointed at the success of the Independents in England, and it was determined in consequence, that the Scotch army should join with the Royalists in hopes of finding a Presbyterian King in Charles II. ; but this resolution occasioned great bitterness amongst the more fanatical Scotch, who became known as Protesters, their opponents being at the same time called Resolutioners. Immediately ^{Protesters and Resolutioners.} after the Restoration, Mr. Sharp was despatched by the Resolutioners to London, to obtain for them certain favours from the Crown, and to urge the King to push on the establishment of Presbyterianism in England. But, as Sharp had expected beforehand, Episcopacy was already revived in England, and was soon to be restored in some measure in Scotland.

During the sitting of the Scotch Parliament, in A.D.

1660-1, the Solemn League and Covenant was ignored, and the oath of supremacy administered in its stead; and after long consultations between the chief members of the Scotch Government and the authorities in London, Sharp was once more sent for, and finally, along with three others, received consecration from the English bishops. Sharp himself was appointed Archbishop of St. Andrew's, and he and his colleagues, who were appointed to other Scotch sees, were consecrated in the chapel of Holyrood House [A.D. 1661].

Revival of
Episcopacy
in Scotland.

Acts were now passed in the Scotch Parliament, restoring the bishops to their seats in the Senate and to their other ancient dignities and possessions; obliging, also, all parochial ministers to attend the bishop's visitations, to receive institution at his hands, and to sign a declaration that the Solemn League and Covenant was illegal. About three hundred and fifty ministers were deprived under these Acts, and some of them at once set up "conventicles," or unauthorized meetings for religious purposes, which soon assumed a seditious character. The whole resistance of the Scotch to Episcopacy appears to have been more political than religious, and to have sprung from an exaggerated love of independence in temporal as well as in spiritual matters.

Real ground
of Scotch op-
position to
Episcopacy.

It was not in reality so much a dislike of bishops in themselves as of the King's attempt to enforce conformity under their rule: but the severe measures which were taken to repress the Covenanters called forth a kind of stern quasi-religious enthusiasm which rendered them very formidable.

Indulgences were offered from time to time by the King to such of the Covenanting ministers as might be

willing to receive livings from his hands. These unconstitutional offers were rarely accepted, and were, of course, so many blows to the Church ; The Assertory but the remonstrances of the clergy only ^{Act.}

drew from the Scotch Parliament, A.D. 1669, an Act which placed almost unlimited power in religious matters in the King's hands. Leighton, Archbishop of Glasgow, now tried to induce the Covenanters to return to the Church, by drawing up a plan which reduced the bishops to something less than Presbyterian superintendents, and virtually did away with Episcopacy. His overtures were however rejected, and a law was passed condemning all preachers in field conventicles to death. This was followed by a fresh offer of indulgence to those ^{Alternate persecution and toleration.} who submitted, and so by contradictory measures the influence of the Church was weakened.

Meanwhile, the wish of many of the clergy for a synod of the Church was unheeded, and only drew down censure from Archbishop Sharp, who was cruelly assassinated by the Covenanters, A.D. 1679. During the violent rebellion and its sanguinary repression which followed, the Edinburgh Parliament confirmed the succession of the Duke of York, and then passed a Test Act, couched in terms which placed such unconstitutional and unlimited power in the hands of the King, that some of the clergy resigned their benefices rather than subscribe to it.

The Scotch Parliament, at first, showed itself as submissive to James II. as it had been to his brother, but when in A.D. 1686 he urged the repeal of all penal laws against the Romanists, without suggesting any relief to the Presbyterian Nonconformists, he met with an unexpected resistance. Parliament was dismissed

in consequence, and two bishops who had led the opposition were deprived of their sees. The policy of the King was now altered; he published declarations allowing full liberty to all Nonconformists, both Presbyterian and Roman, but the favour he showed the latter more than counter-balanced in the Covenanting mind the relief accorded to itself.

Notwithstanding the ill treatment which the Church of Scotland had received at the King's hands, the bishops and clergy continued loyal, and suffered for their loyalty when the landing of the Prince of Orange was effected. They were set upon by the populace, treated with every possible indignity, and to the number of about two hundred driven from their benefices to starve. This lawless proceeding was sanctioned and confirmed by the Convention of Estates, under William III.; and those who had escaped the popular expulsion were soon made to share its consequences by the declaration of the Convention of Estates that prelacy was a grievance, and as such ought to be abolished. It is probable that William III. would have been glad to extend a helping hand to the Scotch bishops and clergy if they would have at once thrown off their allegiance to his father-in-law, but this they declined to do; and when the Crown of Scotland was accepted by the new Sovereign, it was under condition that Episcopacy should be abolished [A.D. 1689]. By various arbitrary enactments the parochial clergy, who still retained possession of their benefices, were driven from them, excepting such as consented to apostatize. Presbyterian ministers once more took their place, and Presbyterianism again became the established religion of Scotland.

Loyalty of the
Scotch bishops
and clergy.

Abolition of
Episcopacy in
Scotland.

The Church was now proscribed and persecuted, and the "outed" clergy, as they were called, prohibited under severe legal penalties from exercising their ministerial functions. Depressed condition of the Church.

The early years of Queen Anne's reign brought no relief to the Scotch Church ; but in A.D. 1712, an Act was passed in the Parliament of Great Britain for securing toleration to the Episcopalian Nonconformists in Scotland. The quiet thus obtained was disturbed by the Jacobite risings of A.D. 1715 and A.D. 1745, on account of the sympathy known to exist between the Nonconforming clergy and the exiled House of Stuart. The Episcopal succession having been carefully maintained in the Church of Scotland, in A.D. 1748 an Act was passed disallowing Scotch orders, and another prohibiting all but Presbyterian preachers from acting as chaplains in private families.

From the great depression which followed these rigorous measures, the Church revived in some degree under George III. In A.D. 1765 the Scotch Communion Service was revised Its revival. and slightly altered, and in A.D. 1784, Dr. Seabury, the first bishop for the English colonies in America, was consecrated by three Scottish bishops. After the death of Charles Edward in A.D. 1788, a synod was held at Aberdeen, in which the bishops agreed to acknowledge the existing Government, and in A.D. 1792 all the penal laws were repealed, on condition of subscription to the Thirty-nine Articles, and of submission to the oath of allegiance ; but it was made unlawful for any clergyman in Scotch orders to hold a benefice or curacy in England.

CHAPTER VI

The Church of England during the Nineteenth Century

A.D. 1800—1872

THE history of the Church of England during the present century embraces that of three great movements, which must be successively considered.

§ 1. The Evangelical Movement.

EVANGELICALISM may be said to have been the natural consequence of Methodism, and to have accomplished successfully within the Church the revival which Wesley's and Whitfield's impatient disregard of consequences had turned into a double schism. It immediately developed, however, rather out of the work of George Whitfield than out of that of John Wesley, some of its most energetic supporters having been identified with Whitfield in the earlier days of his association with Lady Huntingdon. Even after the secession of the Countess and some of her followers from the Church, many of those clergymen who withdrew

Evangelicalism
the outcome of
Whitfield's
labours.

from any formal connexion with the now schismatical society still kept up a friendly intercourse with their former fellow-workers, and an interchange of pulpits not unfrequently took place, Lady Huntingdon's so-called chaplains being allowed to preach in the churches of incumbents who in their turn preached in the meeting-houses of the new sect. The college at Trevecca also furnished a large number of literates who received Holy Orders.

The way was thus prepared for the Evangelical movement, but its actual rise is, perhaps, best dated from the publication of Mr. Wilberforce's "Practical View of Christianity," about A.D. 1797. As the work of a layman this

The "Practical
View of
Christianity."

book made its way in circles which would not have been open to clerical influences, and proved at the same time that there might be real earnest religion without the exaggerated enthusiasm that was now associated with Methodism. The results which followed from this apparently small circumstance were very striking. Personal religion, founded on a belief in the doctrines of Christianity, revived in quarters where infidelity and immorality had formerly abounded, and where they had been left untouched by the narrow though deep influences of Methodism, which seemed to find ignorance the only soil in which it could really root itself. Churches were built, the poor were taught and cared for, and preaching, which had degenerated into the delivery of controversial or moral essays, became, in the hands of such clergy as Cecil, Simeon, Venn, and their imitators, a powerful instrument for awakening consciences and bringing before men's minds the almost forgotten truths of Christianity.

Missions among the heathen, hitherto much neglected,

received an impetus on the foundation of the Church Missionary Society in A.D. 1800; and a few years later the Society for the Propagation of the Gospel was enabled by increased support to extend its operations from amongst the inhabitants of our colonies, to whom it had hitherto almost exclusively ministered, to the work of converting the heathen. In A.D. 1804 the British and Foreign Bible Society was founded with the view of doing, in union with Dissenters, that work of distributing the Holy Scriptures, which had already been long carried on in the Church by the Society for Promoting Christian Knowledge.

New Religious Societies. Under the influence of Charles Simeon, the incumbent of Trinity Church, Cambridge, Evangelical opinions became very widely spread in that university, and especially amongst such of its members as were looking forward to Holy Orders, and they again carried the influence to their different parishes. But amidst all the successes of Evangelicalism there was an element of weakness in the vagueness and narrowness of its theology. "Justification by faith alone" was the favourite watchword of this school, but the objects of faith were not clearly defined, and the means of grace, by which faith is maintained and nourished, were little considered. Hence, when along with the revival of personal religion the study of theology revived also, there grew up amongst thoughtful men a sense of incompleteness and insufficiency in what was then the popular religionism of the day, and this feeling at once necessitated and produced a further revival in the Church of England, by which another set of truths long ignored were again brought prominently forward.

§ 2. *The Tractarian Movement.*

THE rise of Tractarianism may be dated from about the year 1830, by which time a strong conviction was growing up in the Church of England that more was needed for the full development of the Christian life within the Church, and for the due extension of its influence over those as yet beyond its fold, than Evangelicalism could supply. It was seen that the Evangelical movement in its best days had ^{Decay of} been one-sided in its operations, a fact ^{Evangelicalism.} which became more apparent as those who had at first guided its course were removed, and the zeal and energy of its adherents became more lukewarm. Much anxiety was also felt about this time on ^{Political} account of the dangers which threatened ^{dangers.} the Church from the new constitution of the House of Commons through the admission of Dissenters by the Reform Bill of A.D. 1832, as well as from the more organized opposition which Dissenters were now beginning to offer to the Church—an opposition which was shown particularly in their agitation against Church Rates. Much alarm was also caused by the arbitrary suppression of ten Irish bishoprics in A.D. 1833.

Oxford became the cradle of Tractarianism as Cambridge had been the nursery of its predecessor, and many of the most energetic supporters of the new movement had been brought up in Evangelicalism, which had, in fact, prepared for the later revival, in the same way that it had itself been helped on by the Methodism to which it succeeded.

The first outward act of the small knot of men who

had undertaken to attempt the revival of distinctive

Church teaching was the publication in
 Publication of the "Tracts for the Times." A.D. 1833 of the first of the series known
 as the "Tracts for the Times," from

which the whole movement eventually derived its name.

This series was continued at intervals until A.D. 1841, the chief writers in it being Dr. Pusey, John Henry Newman, John Keble, William Palmer, Richard Hurrell Froude, and Isaac Williams. It was also encouraged and approved by Hugh James Rose, at whose house at Hadleigh the project is said to have had its rise. In A.D. 1841 the violent opposition excited by Mr. Newman's celebrated "Tract 90" brought about the close of the publication. Meanwhile, the tracts

had excited an unexpected amount of
 Their teaching. attention and interest throughout the country, amongst the laity as well as amongst the clergy. Long-forgotten truths concerning the nature of the Church, the apostolic commission given to the clergy, the necessity and use of the Sacraments, the value of ancient tradition, &c., were brought back to men's minds, often in the very words of the Fathers or of the Post-reformation writers of the English Church. These doctrines were seen to be the necessary complement of those other truths which had been exclusively dwelt upon by the Evangelicals, so that their suppression had entailed serious loss and weakness in the work of the Church for the salvation of souls.

This revival of theological teaching was not unopposed any more than its predecessors had been, and the opposing influences were to be found chiefly amongst the Evangelical clergy and amongst a small rationalizing party which was then arising within the Church.

The publication of Tract 90 brought this opposition to a crisis, which was rendered still more violent by the occurrence about the same time of a few secessions to Rome. The publication of the tracts was stopped, and violent controversies took place, in the course of which the new movement became unpopular from a widespread though unreasoning belief that its whole tendency was towards Romanism. A hasty and ill-considered censure was passed by the authorities at Oxford upon the author of Tract 90, Mr. Newman, whose learning, wisdom, and piety gave him almost unbounded influence in the University. He soon after retired from Oxford, and in A.D. 1845 seceded to Romanism. Still, neither his loss, great as it was, nor the secession of several other influential clergymen who, like himself, lost heart as to the existing position and future destiny of the English Church, was able materially to check the progress of the new revival. In spite of opposition its effects spread rapidly through the country and worked unconscious changes even in quarters where the movement itself was regarded with dislike and distrust. A higher tone became generally prevalent not only in the externals of church architecture, church music, greater regard for rubrical exactness and for the more frequent and more reverent celebration of divine service, but also in the increase of theological learning and strictness of living amongst the clergy, and of zeal and devotion amongst the laity.

A decision was given in A.D. 1850 by the Judicial Committee of the Privy Council, which revoked the judgment of the Court of Arches upon the Gorham case, and ruled that Calvinistic views of baptismal regeneration do not exclude from

The movement
suspected of
Romanism.

Results of
the movement.

The Gorham
case.

preferment in the Church of England. Some eminent men, both amongst the clergy and laity, rashly concluded that the orthodoxy of the English Church was affected by this sentence of a civil court, and made the conclusion a ground for secession from the Anglican communion. On the other hand, many who had never before duly considered the question of baptismal regeneration were led by the investigation thus forced upon them to a sounder and more definite belief. The litigation on the Denison case from A.D. 1853 to A.D. 1858, though it drew forth no doctrinal opinion, and was finally decided on a point of law, had a similar effect in inducing both clergy and laity to inquire for themselves into the primitive doctrine with respect to the Holy Eucharist.

In A.D. 1847, the Convocation of the Church once more showed signs of vitality, and in A.D. 1852 began to resume by degrees its deliberative and administrative functions.

§ 3. *The Rationalistic Movement.*

THE modern rationalistic party in the Church may be said to have arisen about the same time as the Tractarian movement, and to have been in some degree traceable to the influence of Arnold; afterwards Head Master of Rugby, and the circle which gathered round him, and which included Whately, afterwards Archbishop of Dublin, and Hampden, afterwards Bishop of Hereford. The Chevalier Bunsen, a well-known German Rationalist, was also one of Arnold's most intimate friends. Arnold was himself no theologian, was very much opposed to all dogmatism in religious belief, and was thus

Rise of the present Rationalistic party.

led into collision with the Tractarian school, but he died [A.D. 1842] before the working of its principles could be fully seen. Some of his friends, and many of the pupils whom his earnestness and affectionate disposition most deeply influenced, have carried out more actively the principles which he held negatively.

In A.D. 1848, a considerable amount of agitation was excited by the appointment to the see of Hereford of Dr. Hampden, whose Rationalistic opinions had already occasioned much remark during his occupation of the Regius Professorship of Divinity at Oxford. In A.D. 1853, Mr. Maurice was required to resign the Professorship of Divinity at King's College, London, on account of his published teaching respecting our Lord's atonement and the non-duration of final punishment, and in A.D. 1855 there appeared a commentary on some of St. Paul's Epistles by Mr. Jowett, Professor of Greek at Oxford, in which the Christian doctrine of the atonement was broadly denied. The Bampton Lectures delivered against Rationalism by Professor Mansel in A.D. 1858, aroused an active controversy, in which Mr. Maurice was the principal champion of the so-called Liberal party, but all this was almost forgotten in the greater excitement created by the appearance of "Essays and the notorious volume, known as "Essays and Reviews," in A.D. 1860. The seven articles of which the book was composed, (written, with one exception, by clergymen,) were so many attacks on Christian belief under different aspects; and from the position of the writers, as influential men connected with the two great Universities, an exceptionally large share of attention was attracted to the publication. Numerous answers were written to the essays,

a protest against them was signed by between eight and nine thousand of the clergy, they were formally condemned by the Convocations of Canterbury and York, and at length proceedings were instituted in the Court of Arches against two of the essayists who held benefices. They were sentenced to a year's suspension, but the judgment was afterwards reversed on appeal to the Privy Council.

Meanwhile, Dr. Colenso, Bishop of Natal, was attempting to lessen the influence of Holy Scripture by his commentaries on the Pentateuch and the Book of Joshua. These were also condemned by Convocation, and in A.D. 1863, he was deprived of his bishopric by an Episcopal Synod of South Africa, held under the presidency of the Bishop of Capetown, as metropolitan.

The general result of these three great movements, hitherto, has been to develop the personal piety, religious knowledge, and devotional practice of English people at large. Notwithstanding the temporary clash of party and controversy, there are also developing much more true principles of unity, which are likely in another generation to bear good fruit in deepening and extending the sympathies of the great Christian family, both at home and abroad.

§ 4. *External Events.*

IN A.D. 1828, the Test and Corporation Acts were finally repealed, and in A.D. 1829, the Roman Catholic Emancipation Bill was passed, by which Roman Catholics were admitted into Parliament, and to all other civil offices.

Repeal of the
Test and Cor-
poration Acts,
and Roman
Catholic Eman-
cipation Bill.

In A.D. 1836, an Ecclesiastical Commission was incorporated by Act of Parliament with a view to the better equalization of episcopal and clerical incomes, and a re-arrangement of certain dioceses and parishes : but it may fairly be doubted whether the advantage of the reforms carried out in these directions has more than counterbalanced the evils incident to the exchange and even alienation of church property, and to the excessive reduction of cathedral chapters.

The Ecclesiastical Commission.

In A.D. 1850, Pope Pius IX. formally established the schismatical position of the Romanists in England, by appointing an Archbishop of Westminster and twelve other Roman bishops. The excitement caused by this unauthorized intrusion of foreign bishops into dioceses already provided with bishops of the Church of England was very great, but unfortunately too much mixed up with unreasoning fanaticism to produce any serviceable or permanent results. Its only consequences were the introduction into Parliament of an Act (which was never obeyed) forbidding the assumption of Ecclesiastical Titles by the intruding bishops, and much popular disfavour towards the "High Church" movement, which has been in reality the strongest opponent Romanists have ever met with in modern times.

Papal Aggression.

In A.D. 1851, the general body of Protestant Dissenters, (encouraged by an apparent numerical superiority attributed to them by a judiciously manipulated religious census,) redoubled their attacks upon the Church, and succeeded in obtaining a partial admission into Oxford and Cambridge under favour of the cry for University Reform. In A.D. 1854, a bill was passed for abolishing all religious

University Reform Bills.

tests for matriculation and B.A. degrees at Oxford; in A.D. 1856 tests were abolished at Cambridge for all but Divinity degrees; in A.D. 1866 all those imposed at Oxford on members of convocation, and lay professors were repealed; and in a later Session of Parliament [A.D. 1871] all remaining tests at both Universities were removed.

In A.D. 1858 Jews were admitted into Parliament, and in the same year, an agitation was set on foot for obtaining a revision of the Book of Common Prayer in such a direction as would eliminate from it all distinctive Church doctrine. The attempt was unsuccessful, but has since been frequently renewed.

Abolition of Church Rates. In A.D. 1868 compulsory Church Rates were abolished by law, and in A.D. 1870, **Education Bill.** an Education Bill was passed, enforcing secular and discouraging religious education.

§ 5. *The Church of Ireland.*

AFTER the quelling of the Irish Rebellion of A.D. 1798, the English Government decided on passing an Act of Union, which came into operation A.D. 1801. By this Act not only the civil, but also the Ecclesiastical Governments of the two countries were amalgamated, the Church of Ireland giving up its own Convocation, and for the next seventy years having a share in the illogical phrase "The United Church of England and Ireland."

During the earlier years of the nineteenth century, the influence of the Romanist clergy in Ireland was

gradually increasing, and was greatly aided by the so-called Catholic Association, which levied large sums of money throughout the country with the avowed object of procuring for Roman Catholics complete emancipation from all civil disabilities.

The Catholic Association.

This Association was professedly suppressed by Act of Parliament in A.D. 1825, but the law was in reality evaded, and the agitation continued. The hope of tranquillizing Ireland was an argument much insisted on for obtaining the passing of the Roman Catholic Emancipation Act in A.D. 1828, though the measure cannot be said in this way to have answered the expectations of its promoters. A serious blow was given to the Church of Ireland in A.D. 1833, by the arbitrary abolition of ten bishoprics and the appropriation of the funds thus obtained to the objects to which the vestry-cess (equivalent to our English Church Rates), then done away with, had hitherto been devoted.

Suppression of Irish bishoprics.

In A.D. 1869, a similarly arbitrary measure completed the work of spoliation by disestablishing and disendowing the Church of Ireland, its revenues being confiscated to a large extent for the support of Hospitals and Lunatic Asylums.

Disestablishment of the Irish Church.

§ 6. *The Church of Scotland.*

IN a Synod of the Church of Scotland, held in A.D. 1817, a body of canons was drawn up by the bishops and clergy, by which it was enacted that the Thirty-nine Articles of the Church of England should be

adopted, and that though the English Communion Office might be used at the discretion of the Clergy, yet that the Scotch Office should "continue to be held of primary authority," and "be used not only in all consecrations of bishops, but also at the opening of all general synods." The remainder of the English Prayer Book had been in general use in the Scotch Church since A.D. 1765. In A.D. 1863, it was decided that the English Liturgy should, for the future, be used officially, and also in all new congregations, unless the majority of persons composing the congregation had hitherto been used to the Scotch office.

Removal of
Scotch dis-
abilities.

In A.D. 1864, the disabilities before attaching to Scotch clergy in England were entirely removed, Scottish Orders being thus recognized by the laws of Parliament as well as by the Church of England.

CHAPTER VII

The Continental Churches

A.D. 1500—1871

IT is now time to give a short sketch of the history of the different Churches of Western Christendom since those Reformation movements in each country, of which an account has been given in the third Chapter.

§ 1. *Italy.*

DURING the early part of the sixteenth century, Italy was distracted by conflicts between the French, who claimed the Duchy of Milan, and the Spaniards, who ruled in Naples and Sicily. This warfare was encouraged by the Popes, with a view to the advantages they might themselves reap from the strife of the rival powers. Leo X. [A.D. 1513—1521], the first of the Medicean Popes, and the opponent of Luther, was far more occupied with unworthy schemings of this kind, and with the restoration of pagan and classical learning, than in aiding the much-needed reformation in the Church, and his luxurious extravagance helped to

render distasteful and unsuccessful the attempts made by his successor, Adrian VI. [A.D. 1522—1523], to bring back a return to better things. Clement VII. [A.D. 1523—1534], another of the Medici family, became involved in Henry VIII.'s divorce case, and continued the intriguing policy of Leo, which brought terrible misery upon his Roman subjects during the occupation and sacking of Rome [A.D. 1547] by the partly Lutheran army of Charles V.

The gloomy bigotry of Philip II. and his Viceroy at Naples, the Duke of Alva, together with a somewhat similar spirit which manifested itself in several of the contemporary Popes, gave the latter half of the sixteenth century an unhappy pre-eminence in the history of the Italian Church, and Pius V. [A.D. 1565—1572], though an earnest, honest-minded man, was especially distinguished for persecuting zeal. But notwithstanding serious errors such as these, there was a real revival in morals and discipline. Carlo Borromeo, the devoted Archbishop of Milan, during the desolating plague in that city, A.D. 1575, and Filippo Neri, the founder of the Oratorians in A.D. 1564, may be mentioned amongst the many holy men living in the Church of Italy at this time.

Most of the Popes of the seventeenth and eighteenth centuries were good men who honestly desired the purification and well-being of the Church, and whose treatment of their opponents was not characterized by the bloody severity which had been displayed by some even of their more earnest-minded predecessors.

The Propaganda.

Gregory XV. [A.D. 1620—1623] founded at Rome, in A.D. 1622, the famous Con-

gregation de Propaganda Fide, for the encouragement and management of Christian Missions in connexion with the Roman Church; and his successor, Urban VIII. [A.D. 1623—1644], added in A.D. 1627 to this first foundation a college or seminary in which missionaries should be trained for their work. Innocent XI. [A.D. 1676—1689] may be particularly mentioned as a wise and good bishop. Benedict XIII. [A.D. 1724—1730] summoned a council at the Lateran Palace, in A.D. 1725, for the purpose of reforming abuses in the Church. Clement XIV. (Ganganelli) [A.D. 1769—1774] was remarkable for his piety and his earnest desire to increase the efficiency of the work of the Church. In A.D. 1773 he published a bull for the suppression of the Jesuits, and died in the following year, not without grave suspicion of poison. In A.D. 1796, Italy fell into the hands of the troops of the French republic, the Papal Government being overthrown, in A.D. 1798, and the Pope Pius VI. [A.D. 1775—1799] being removed French oppression of the Church of Italy. from Rome, to die in captivity in France. More than six months passed between his death and the election of his successor, Pius VII. [A.D. 1800—1823], and the new Pope was for nearly four years of his episcopate [from A.D. 1809 to 1814] kept a prisoner in France, by order of the Emperor Napoleon I., who annexed Rome to the French empire. Soon after his return to Italy in A.D. 1814, Pius VII. published a bull restoring the order of the Jesuits in his own dominions and elsewhere, but their presence is now illegal in England, France, Spain, Portugal, and throughout Germany, except in Austria and Bavaria.

All the Popes of the present century have been good

men, though for the most part unfitted to fill the office of temporal rulers. The episcopate of the present Pope, Pius IX. [A.D. 1846], has been unhappily distinguished by the promulgation of the dogma of the Immaculate Conception of the Blessed Virgin in A.D. 1854, and that of Papal Infallibility at the termination of a council held at Rome, and falsely called Œcumenical, in A.D. 1870.

The Immaculate Conception.

Infallibility of the Pope.

§ 2. *The Church of France.*

IN A.D. 1516, Francis I. was induced by Pope Julius II. to consent to the abolition of the Pragmatic Sanction, by which, since the days of St. Louis, the Liberties of the French Church had been protected against the encroachments of the Papacy. A Concordat between the King and the Pope was substituted for the more ancient edict, though as by this arrangement the election of bishops was withdrawn from the hands of the chapters, and placed in those of the King, the change was not effected without considerable opposition. The Concordat, which allowed the payment of Annates, as well as some other privileges to the Popes, continued in force till the Revolution of A.D. 1789.

The Pragmatic Sanction abolished.

In A.D. 1682 four propositions, called the "Gallican Liberties," were published by the assembly of French clergy. They declared that the Pope had no power in France in temporal things, and only so much in spiritual matters as was agreeable to the canons and rules of ancient councils, that the usages of the French Church were to remain

The Gallican Liberties.

unaltered, and that the Pope's judgment requires the confirmation of the Universal Church. These propositions were assented to by the Parliament and the Universities as well as by the King. The subject gave rise, however, to a good deal of controversy in France, during the course of which the cause of Gallican liberty was ably advocated by the celebrated Bossuet, Bishop of Meaux.

The year 1640 witnessed the outbreak of the Jansenist controversy, which was immediately ^{Rise of} owing to the publication in France of the ^{Jansenism.}

Augustinus, a posthumous work of Cornelius Jansen, Bishop of Ypres, in Holland. This book professed to be an exact representation of the teaching of St. Augustine with respect to the doctrines of grace, free-will, predestination and original sin, but some portions of it were so evidently aimed against the Jesuits as to enlist the influence of the order against it, and it was condemned by a bull of Urban VIII., in A.D. 1642. The volume had, however, been adopted by the Abbé St. Cyran, a friend of Jansen, and superior of the semi-monastic establishment of Port Royal des Champs, and by his friend and successor, Arnauld, who published a defence of it in A.D. 1644. The ascetic and useful lives of the recluses at Port Royal made them popular, and they soon had a large number of followers who were known as Jansenists. Five propositions, said to be taken from Jansen's book, were condemned by a bull of Innocent X., in A.D. 1653, and persecution was used against the Jansenist party. Arnauld was driven away from Port Royal ^{Suppression of} des Champs, and that establishment ^{Port Royal.}

broken up, as well as the convent of Port Royal in Paris, presided over by the well-known Mère Angélique,

and Jansenists were imprisoned and refused communion. It was this conduct on the part of the authorities which drew forth the famous "Provincial Letters" of Blaise Pascal. Jansenism lingered on in France until the early part of the eighteenth century, when its remnants were transplanted to Holland.

The storm which swept over France during the Great Revolution caused a suspension of all outward ecclesiastical organization. Church property was confiscated, churches profaned, bishops and priests murdered or forced into hiding-places, and the worship of God forbidden.

In A.D. 1797 the severity of the persecution was relaxed, and in A.D. 1802 a Concordat was effected between the Pope, Pius VII., and the First Consul, Napoleon Bonaparte, by which the Church was re-established in France. In A.D. 1810, the Emperor confirmed the declaration of A.D. 1682; but after the Restoration of Louis XVIII., these more modern arrangements were repealed, and the old Concordat of A.D. 1516 declared once more to be binding.

§ 3. *The Churches of Spain and Portugal.*

AFTER the conquest of Granada and the expulsion of the Moors from Spain at the close of the fifteenth century, Christianity again occupied the ground from whence it had been driven by the unbelievers, and traces of these vicissitudes of the Spanish Church are still to be found in the absence of ancient ecclesiastical buildings in certain portions of Spain, as well as in

the conversion of mosques into Christian temples. The great Cardinal Ximenez who died in A.D. 1517 was an energetic reformer, and ^{Cardinal Ximenez.} it is worthy of mention that he endowed a chantry in his cathedral city of Toledo for the celebration of the ancient Spanish liturgy, known as the Mozarabic, which is still in use there to this day.

Notwithstanding the measures taken to rid Spain of the Moors, many of them lingered on in the country, baptized indeed, but still secretly clinging to their old faith and customs. This conduct drew forth much mistaken severity ^{Persecution of the Jews and Moors,} from the Spanish Inquisition, and multitudes of these Moriscos, as they were called, as well as of Jews, fell victims to their own errors and to the stern character which circumstances and national temperament had impressed on Spanish Christianity. Under Philip II. [A.D. 1555—1598], the gloomy husband of our Queen Mary Tudor, persecution reached its height, the attention of the Inquisitors being turned not only to those suspected of Judaism or Mahometanism, ^{and of} but also to those who had leanings to- ^{Protestants-} wards Protestant heresies.

In the middle of the seventeenth century the Church of Portugal was brought into collision with the Pope, who refused to acknowledge John Duke of Braganza, as King of Portugal, or to confirm the Portuguese ^{Struggle between the Church of Portugal and the Pope.} bishops. After a conflict of five and twenty years the Pope gave way, unsuccessfully endeavouring at the same time to obtain possession of the right hitherto possessed by the kings of Portugal to appoint the bishops in vacant sees.

In A.D. 1835, during the troubles incidental to a

disputed succession, the Jesuits were finally banished from Spain, the Inquisition was abolished, and the monasteries suppressed. A considerable spoliation of church property followed, which was still further carried on after the abdication of Queen Isabella in A.D. 1869. Very similar events took place about the same time, and from similar causes, in Portugal, and the relations of the Government of that country with the see of Rome remain in an unsettled state.

Religious
disturbances in
Spain and
Portugal.

§ 4. *The Church of Germany.*

THE Emperor Charles V. [A.D. 1519—1558] though he saw and acknowledged the need of a Reformation within the Church, was strongly opposed to the violent measures of Luther and his coadjutors, and strove to heal the already opened schism. But his influence over the princes who were his nominal vassals was not sufficient to accomplish this, so that almost the whole of Northern and Western Germany, the territory now comprehended in Prussia and its dependencies, (or what has recently become the modern German empire,) was lost to the Church, with the exception of those districts under the rule of the ecclesiastical princes, nor could any attempts of succeeding emperors effect its restoration. Bavaria had all along remained Catholic, and Styria was reconverted in the beginning of the seventeenth century. Bohemia and Moravia though they had been early infected by the preaching of Huss, and had contained so many Bohemian brethren or Moravians, had never actually sepa-

Division of
Germany into
Protestant and
Catholic.

rated from the Church, and the Emperor Ferdinand II. [A.D. 1618-9—1636-7] succeeded in restoring this portion of his dominions to its ancient faith. Hungary and Transylvania, which had been very much overrun with Calvinistic and Socinian errors, were to a great extent cleared of them towards the end of the sixteenth century, whilst Austria proper has always been Catholic. The adhesion of Southern Germany to the old religion was secured by the peace of Westphalia A.D. 1648.

The Emperor Joseph II. [A.D. 1765—1790] introduced many ecclesiastical reforms into his dominions. He reduced the number ^{Reforms of Joseph II.} of monasteries, suppressed the mendicant friars, imposed restrictions on papal bulls, claimed the patronage of the bishoprics and other benefices, and ordered that some portions of the Church services should be said in German.

In A.D. 1821 the Pope was allowed by the Prussian Government to make such arrangements respecting the hierarchy of the remnants ^{Bishops in Northern Germany.} of the Church in North Germany as might agree with the new partition of Europe by the Congress of A.D. 1815, and an Archbishop of Cologne was appointed with six other bishops and one archbishop. For Baden and Würtemberg an archiepiscopal see was erected at Freiburg with four suffragans. In Hanover there are two bishops.

In A.D. 1855 a Concordat was made between the Austrian Government and the Pope by ^{Austrian Concordat.} which most of the reforms of Joseph II. were repealed, and the Church placed once more in complete subjection to the papal see, whilst some of its regulations pressed so hardly on the Emperor's

Protestant subjects as to necessitate the passing of measures for their relief in A.D. 1861.

§ 5. *The Church of Poland.*

THE unsettled state of Poland, which was partly owing to its elective form of government, was unfavourable to peace and quietness in religious matters. We have already seen that it was, during the Reformation period, a place of refuge for the Hussites or Bohemian brethren, and later for the early professors of the Socinian heresy. The near neighbourhood of Russia caused the introduction at the end of the sixteenth century, of another element of discord in the Uniats or Dissenters from the Greek Church, and constant religious feuds appear to have accelerated the first division of Poland [A.D. 1773], which was only introductory to its final dismemberment in A.D. 1795. Orthodox Greek Christians are to be found in Russian Poland, but the majority of the population adhere to the Western Church.

Religious
divisions in
Poland.

§ 6. *The Church in Switzerland.*

THOSE portions of Switzerland which remained Catholic were, until the time of the French Revolution, under the jurisdiction of the Bishops of Constance, Mentz, Besançon, and Milan. After the treaty of A.D. 1815 the Pope appointed a vicar apostolic to govern the Swiss Church, but this arrangement was unsatisfactory to the country, and by a Concordat effected in A.D. 1845 five bishoprics were erected, the apostolic

Changes in the
Government
of the Church
in Switzerland.

nuncio at Lucerne acting as metropolitan. Owing to the divisions and Rationalistic tendencies of the Swiss Protestants the Church appears to be gaining ground in Switzerland. A cathedral was consecrated in A.D. 1859 at Geneva, which is one of the newly-revived bishoprics, and of which the saintly François de Sales had in the beginning of the seventeenth century been titular bishop.

§ 7. *The Church in the Netherlands.*

ONLY the provinces of Utrecht (which had been made an archbishop's see by Philip II.) and Haarlem remained Catholic, when the rest of Holland made themselves independent of Spain and became Calvinist; and between the chapters of the two provinces a schism occurred in A.D. 1702. Archbishop Codde was at that time accused of Jansenism, and suspended by the Roman Court, and the papal nominee to the see was eventually accepted by Haarlem, but rejected by Utrecht, which became a refuge for the French Jansenist party. Rome still refuses to acknowledge the successors of Archbishop Codde. The see of Haarlem was restored in A.D. 1742, and that of Deventer in A.D. 1752, and both are in connexion with Utrecht; but this remnant of the ancient Dutch Church is in a very feeble condition.

Weak state of
the Church in
Holland.

The portion of the United Provinces or Netherlands now known as Belgium, has always continued Catholic even when under the dominion of the Protestant House of Orange and in union with Protestant Holland, but the struggle between the Government

and the Church at last resulted in the Revolution of
A.D. 1830, by which a new kingdom was
created under Leopold of Saxe Coburg
with a constitution which declared the
Church independent of the State.

Separation of
Church and
State in
Belgium.

CHAPTER VIII

The Eastern Churches

A.D. 1500—1871

THE Eastern Christians may be divided into three principal groups :—1st, the Orthodox Greek Church; 2nd, the Nestorians; 3rd, the Jacobites.

§ 1. *The Orthodox Greek Church.*

UNDER the designation of "Orthodox" are included all the Eastern Churches in communion with the patriarch of Constantinople, whether entirely independent of his authority, like the Church of Russia, or more or less regarding him as their spiritual head, like the Churches in Greece Proper, Asia Minor, Wallachia, and others.

The Church of Russia was erected into an independent patriarchate, under the Archbishop of Moscow, in A.D. 1589; but in A.D. 1721, Peter the Great established a Holy governing Synod, to replace the authority of the patriarchs, of whose power he had become jealous, and this arrangement still continues.

The Holy
governing
Synod.

The end of the sixteenth century witnessed an attempt to procure the submission of the Russian Church to Rome. An embassy was sent to Gregory XIII., professedly with this object, by John Basilides, Grand Duke of Russia, in A.D. 1580, but the negotiations had in reality a political aim, that of obtaining help from Rome against Poland, and no ecclesiastical results followed.

The Greek Church in Poland was agitated, in A.D. 1590, by a movement for promoting submission to Rome, which was set on foot by the Archbishop of

The Uniats.

Kiev. It was agreed that the Easterns should be allowed to keep to their national rites, and many on these terms accepted communion with Rome in A.D. 1594, and became known as Uniat Greeks. But the liberty granted with respect to national rites and customs was soon withdrawn, whilst the Polish King, Sigismund, severely persecuted those amongst his subjects who refused to be Romanized, and the Uniats became numerous, both in Poland and Russia. On the reabsorption from Poland, under Catherine II. [A.D. 1762—1796], of what had been ancient Russian territory, a very large number of the Uniats returned to the Eastern Church, and many more formally renounced their schism in A.D. 1839; but Uniat and other Roman schismatics still exist to a considerable extent in Russia.

The Church of Greece proper has, since A.D. 1833, been governed, like that of Russia, by a Holy Synod, but up to the war of liberation in A.D. 1821, when the patriarch Gregory of Constantinople was martyred by the Turks, Greece had recognized the primacy of Constantinople.

After the erection of the new kingdom of Greece,

however, ecclesiastical relations became almost impossible between the patriarch, still under the depressing influences of Turkish rule, and the Christians who had emancipated themselves from it.

The Greek Church becomes independent of Constantinople.

Efforts were made by Melancthon and others, during the latter half of the sixteenth century, to effect a union between the Eastern Catholic Christians and the Lutheran body, but the former were too strongly attached to ancient doctrines and traditions to receive the overtures with favour. Urban VIII. [A.D. 1623—1644] was very energetic in his endeavours to reunite the Oriental Christians to the Roman See, but he was strongly opposed by the learned Cyril Lucar, Patriarch of Constantinople, who had been educated in Western Europe, and had there imbibed Calvinistic principles. He published [A.D. 1629] a Calvinistic confession of faith, which was, however, at once rejected by the Orthodox Greek Church, and a declaration of doctrine drawn up by the Archbishop of Kiev, and signed by the patriarchs of Constantinople, Alexandria, and Antioch, was adopted as the Confession of the Eastern Christians. Cyril of Berrhœa, who succeeded Lucar in the patriarchate, had become a member of the Roman Church, and was prepared to forward the submission of the Greeks, but his occupation of the see only lasted a year, and by his death the Greek Church was delivered from further danger on this head.

Attempts to unite the Greek Church with the Lutherans, and with Rome.

§ 2. *The Nestorian Churches.*

UNDER the name of Nestorians are included those

amongst the Oriental Christians not in communion with the Patriarch of Constantinople, and holding with more or less distinctness the heresy of Nestorius, who taught that there are two persons in the Incarnate Son of God. They are very numerous in Koordistan, Persia, Mesopotamia, the Malabar coast of India (where they are known as the Christians of St. Thomas), and in Arabia. They were formerly governed by one patriarch, who lived at first at Bagdad, and afterwards at Mosul, but in A.D. 1552 two patriarchs were chosen by opposite factions, one of whom, in order to strengthen himself against his rival, went to Rome and submitted to the Pope. This Schism amongst the Nestorians. submission does not appear to have been of long duration, for in the seventeenth century unsuccessful overtures were made, both by a patriarch of Mosul and also by two among the schismatical patriarchs of Ormia, for bringing about a union between the Nestorian and Roman Churches. A Roman schism was, however, established amongst the Nestorians, those who hold with it being known as Chaldean or Uniat Christians.

§ 3. *The Jacobite Churches.*

UNDER the name of Jacobites are included those Eastern Christians who hold the Monophysite or Eutychian heresy, which teaches that there is only one nature in our Blessed Lord. Their present name is said to be derived from Jacobus Baradæus, a Syrian monk and bishop, who in the sixth century revived the Monophysite sect from a great state of depression; though the

Origin of
the name
"Jacobite."

Jacobites themselves profess to trace their name either to St. James, "the Lord's brother," or from Dioscoros, the Eutychian patriarch of Alexandria, who is said to have been also called James.

Jacobite Christians are numerous, both in Asia and Africa. Those in Asia, except the Armenian Church, are subject to the Patriarch of Antioch, and those of Africa to the Patriarch of Alexandria. The Armenians, who differ in some particulars from the other Monophysite Christians, are governed by their own patriarchs, and are, with the exception of the Orthodox Greek Church, more important as regards wealth and numbers than any other body of Eastern Christians.

The African Jacobites are divided into the Copts in Egypt and Nubia, and the Abyssinians, the latter of whom receive their *abuna*, or primate, from the Alexandrian patriarch.

The Church of Rome has made many attempts to bring about the submission of the Jacobite Churches, but with a very scanty measure of success. There is, however, a nation inhabiting Libanus and Anti-Libanus, and known by the name of Maronites, who have made a profession of submission to the Pope from the time of the Crusades ^{The Maronites.} in the twelfth century. This submission was conditional on their being allowed perfect liberty in the matter of rites, customs, and belief, the latter of which was Monophysite, and the tie that binds them to Rome seems to be chiefly gratitude for past and expectation of future help and alms.

CHAPTER IX

The Principal Sects of Christendom

IN order to give a more complete sketch of the state of the Christian religion since the Reformation period, it will be well to notice briefly some of the chief sects which have either at that time or since separated off from the Catholic Church.

§ 1. Lutheranism.

LUTHERANISM began to lose its prestige very soon after the death of its great founders, Luther and Melanchthon, in A.D. 1545-6 and A.D. 1560. Decay of Lutheranism. It had to struggle, not only against the claims of the Catholic Church, but also against the lukewarmness and irreligion of professing Lutherans, and the opposition of Calvinists, Anabaptists, and other Protestant sects. The sanguinary horrors of the Thirty Years' War A.D. [1618—1648] deepened the profligacy and indifference to religion which had already begun to grow up amidst German Protestants, and the universal toleration granted by the terms of the Peace of Westphalia, only gave more time and opportunity for the metaphysical speculations which have ever since been prevalent in Lutheran Germany, and which have mostly led to more or less open infidelity.

About A.D. 1640, a scheme was set on foot by George Calixtus, a Lutheran divine, to put an end to the evils of controversy by uniting in one body all professing Christians who received the fundamental truths of the Apostle's Creed.

This proposition, which is known as ^{Syncretism.} Syncretism, excited great indignation at a Conference held at Thorn, in A.D. 1645, and added a new element of discord to the disputes of the times.

About A.D. 1670, a movement known as Pietism was started in Germany, by Philip ^{Pietism.} Jacob Spener, a Lutheran preacher of Frankfort. He established societies, called "Colleges of Piety," through which he gained a considerable influence over the young men whom he induced to join them. Spener's principles were very similar to those of later Methodism in England; he aimed at a revival of practical religion during a time of great immorality, and ignoring all dogmatic teaching, rested upon a vague, undefined faith as the basis of a holy life, and on lay preaching as the principal means of grace. The University of Halle became the head-quarters of the new principles, and though they have not altogether held their ground, they are still prevalent in Berlin and other parts of Prussia. Pietism was not, however, sufficiently intellectual to oppose ^{Its insufficiency} any considerable or lasting barrier to the progress of Rationalism, when the speculations of the French Descartes, and of the Dutch Spinoza, spread to Germany, and were worked out and added to by such men as Leibnitz [A.D. 1646—1716], Wolf, [A.D. 1679—1754] and Semler [A.D. 1725—1791], the latter of whom may be looked upon as the founder of modern Rationalism. Semler's teaching was most destructive of all

belief in Scripture and in Christianity, and under the patronage of the sceptical Frederick the Great scepticism flourished and found numberless exponents, not only in Prussia itself, but throughout Protestant Germany. Children were taught Rationalism in the schools, the old Lutheran hymns were altered lest they should convey Christian doctrines, and the Lutheran pastors propagated unbelief from their pulpits.

An attempt was made by Schleiermacher [A.D. 1768—1834] in the beginning of the nineteenth century, when Germany was suffering from the horrors of foreign invasion, to revive the spirit of Christianity amongst his countrymen. In his early youth he had been connected with the Moravians, and traces of their influence are to be found in his theology, which was of the Pietistic stamp. Under his guidance Frederick

William III., of Prussia, effected a formal union in A.D. 1817 between the Lutherans and Calvinists or Reformed in his dominions, the two terms being officially abolished, and "Evangelical" made choice of to include the two parties. The example of Prussia was followed soon after by other German States, though the so-called union was not effected without considerable opposition and controversy. Rationalism received a fresh impulse in A.D. 1835, by the publication of Strauss's unbelieving book, the "Leben Jesu," while a certain reaction in favour of Christian doctrine took place during the political troubles of A.D. 1848.

Lutheranism has ever since the period of the Reformation been the State religion of Sweden, Denmark, and Norway. Sweden has been especially distinguished by the preva-

to check the
spread of
Rationalism.

Union of the
Lutherans and
Reformed.

Lutheranism
in Sweden.

lence of extreme formalism and Erastianism, though it has kept up the outward shadow of episcopacy. Great intolerance has also been exercised towards all who dissent from the established religion, and it is only as lately as A.D. 1860 that penal religious laws have been completely abolished.

In Norway Rationalism is very prevalent, and until A.D. 1844 religious toleration was un-
known there. Norway

Denmark has slowly, but surely, imbibed the Rationalistic tone of the neighbouring German
States, although, since A.D. 1825, there and Denmark.
has been a reactionary movement towards Christian belief.

§ 2. *Calvinism.*

CALVINISM is the established religion in Holland, Protestant Switzerland, and Scotland. It is also found mingled with Lutheranism in some parts of Germany, and has adherents more or less numerous in most Catholic countries.

The Calvinistic body in Holland was divided at the end of the sixteenth century by the appearance of Arminianism, so called from
its originator Arminius, who opposed some of the more extreme Calvinistic tenets. The controversy was kept up by his followers after his death in A.D. 1609, and Arminianism was formally condemned by the Calvinistic Synod of Dort [A.D. 1618—1619], and made penal in Holland until A.D. 1625, when religious toleration was proclaimed. It is now a gradually decreasing sect.

Rationalism is extremely prevalent amongst both the Dutch and Swiss Calvinists, and very commonly takes the form of Socinianism, the modern equivalent of Arianism. Geneva itself led the way in irreligion and unbelief until very few even outward tokens of Christianity were left amongst Swiss Protestants. About A.D. 1830 an attempt was made to revive religious feeling amongst French and Swiss Calvinists, but in both cases the chief result appears to have been strife and controversy.

The French Critical School of Theology which sends forth such works as Rénan's "Vie de Jésus," and Coquerel's "Christologie" is one of the outcomes of French Calvinism, while the Rationalistic Association in Paris calls itself the Liberal Protestant Union.

The established Presbyterianism of Scotland is built upon rigid Calvinistic doctrines: but it is observable that a large number of the Socinian congregations in England occupy meeting-houses which were formerly Presbyterian foundations. In A.D. 1843 a great schism took place in the Scotch Establishment, on the subject of lay patronage, and a new sect was formed under the title of the Free Church of Scotland, which rivals, in numbers and importance, the body from which it originally sprang.

§ 3. *Anabaptism.*

THE sect of Anabaptists which first appeared during the disorders of the Reformation period still exists, under the misnomer of Baptists. They are found

chiefly in Holland, Great Britain, and especially in the United States of America and the West Indies. They no longer profess the extravagant opinions which led to the blasphemous excesses of which they were guilty during the sixteenth century, but keep to the distinguishing tenets of the necessity of Baptism by immersion, and the unlawfulness of Infant Baptism. The Baptists are, however, broken up into numerous sects holding conflicting notions on various other points of belief and practice.

§ 4. *Unitarianism and Socinianism.*

UNITARIANISM and Socinianism are closely connected, and are the modern forms into which ancient heresies respecting the Divine nature of the Second and Third Persons of the Blessed Trinity have been developed. Unitarianism which absolutely denies the Godhead of the Son and of the Holy Ghost, had its rise amongst the Zwinglian party early in the Reformation period, and it was for professing these errors that Servetus was burnt at Geneva in A.D. 1553. Socinianism, a revival of the old Arian heresy, took its title from Socinianism two Italians, named Socinus, who lived in Poland. during the sixteenth century, and whose opinions spread widely amongst the Reforming party of the day, especially in Poland, where the younger Socinus found a refuge. Here the Socinian formula known as the Racovian Catechism was published : but in A.D. 1658, an edict was passed banishing all Socinians from Poland, and their influence in that country rapidly declined.

Unitarianism was very common in England amongst the Puritans of the seventeenth century, the poet Milton being one of their number. After the Act of Uniformity was enforced, in A.D. 1662, little was heard of Unitarianism in this country as a separate sect until the close of the eighteenth century, when its tenets were systematized by Dr. Priestley, the great natural philosopher, who eventually, in A.D. 1794, went to America, where his influence contributed largely to the extensive prevalence of Unitarianism in the United States.

§ 5. *Methodism.*

WITHIN six months of his death John Wesley had continued to preach in churches, and it was not until after his decease, in A.D. 1791, that the Methodist societies adopted a deliberately schismatical position, although the way for schism had in reality been prepared by much of Wesley's conduct. Methodist so-called ordinations became common in the last years of the eighteenth century, and imitations of the Holy Eucharist naturally followed. In A.D. 1836, the Methodist preachers were first "ordained" by imposition of hands.

Methodism has already split up into several sects; indeed, the process began in Wesley's lifetime, when Whitfield's followers became known as Calvinistic Methodists, with the further title of Lady Huntingdon's Connexion. In A.D. 1797 there took place another large secession, which resulted in the foundation of the Methodist New Connexion, and since that time have appeared the Primitive Methodists or Ranters, Bryanites or Bible Christians, and others.

Open schism
of the Metho-
dists.

Lady Hun-
tingdon's Con-
nexion.

Later Metho-
dist sects.

Wesley's rash act in pretending to ordain "superintendents" for the Methodists of America ^{Methodists in} has originated a society in that country, ^{America..} calling itself "Episcopal," whose leaders arrogate to themselves the title of "Bishops," although they are of course as truly laymen as any other Methodist preachers.

§ 6. *Moravianism.*

THE Moravians, or United Brethren, claim to trace their descent from those natives of Bohemia and Moravia who attached themselves to the teaching of John Huss, and also to represent the earliest Christians in Bohemia, but the sect was in reality founded in the seventeenth century by Christian David, a Roman Catholic carpenter of Moravia, who took ^{Real origin of} refuge in Saxony, and there established a ^{the Moravians.} religious society. The Pietistic Count Zinzendorf became David's patron, gave him leave to settle on his estate, and eventually took the leadership of the rapidly-increasing community, which was also known as the Herenhutens, from Herenut, the name given to their village. The sect soon contained members from all parts of the world, and branches of it were established in England, America, and elsewhere. The Moravians lay claim to an episcopal form of government, but their so-called "bishops" are only the successors of Count Zinzendorf, who, after being admitted to the Lutheran ministry in A.D. 1734, was appointed "Bishop" of the Moravians by the King of Prussia in A.D. 1737.

The doctrines of the Moravians are a modification of Lutheranism, and much resemble those of the

Pietists in Germany, and of the earlier Evangelical school in England. They are very energetic in missionary work. Their numbers in England are now inconsiderable.

§ 7. *Congregationalism.*

CONGREGATIONALISTS are the descendants of the old Independents of the days of the Commonwealth, who had formerly been known as Brownists, from the name of Robert Brown, their founder, in the reign of Elizabeth. This sect holds that each congregation is a complete church in itself, and is as such independent of every other similar body : it has also always been distinguished for strong opposition to the Church of England, which in earlier days it openly stigmatized as Popish and Anti-Christian.

Tenets of the
Congrega-
tionalists.

Amongst the earliest colonizers of the United States of America was a party of old Independents or Brownists, who, about the year A.D. 1620, founded the city of Boston in New England. During the troubles of the Great Rebellion, the Independents and the Presbyterians were strongly opposed to each other, but the former eventually triumphed, their opinions being the form of religionism adopted by Cromwell and his army ; political importance was, however, lost to them after the Restoration. They are still a very numerous body in England, and have counted amongst them some well-known names, such as Isaac Watts, Matthew Henry, and Philip Doddridge. Priestley, the Socinian, began life as an Independent, and Congregationalism generally has been strongly infected with Unitarian or Socinian error.

§ 8. *Quakerism.*

“THE Society of Friends,” founded by George Fox, about A.D. 1648, are popularly known as “Quakers.” Fox was the son of a Leicestershire weaver, and while still a youth, he left his apprenticeship, and wandered about the country a prey to restlessness and mental delusions. He imagined that

George Fox.

visions from heaven were granted to him, and this led him to despise the Church, and to set himself up as a reformer and teacher. He gathered round him a number of like-minded fanatics, and their eccentric conduct in disturbing Divine Service in churches, and committing other irregularities, drew upon them severe punishment, both from the republican government, and from that of Charles II. James II. favoured the Quakers, and employed William Penn, one of the most celebrated of their number, and a man of good family, in important affairs of State. From this time the sect of Quakers became more orderly and less fanatical in their outward conduct. Attempts had already been made [about A.D. 1656] to introduce their society amongst the Puritanical colonists of New England, but their reception had been of the most barbarous description, involving persecution in comparison to which any punishments inflicted upon them in England were mild and lenient. In A.D. 1681-2 permission was given to Penn by Charles II. to colonize and take possession of a tract of land in America, now known as Pennsylvania, which has ever since been a great resort of Quakers.

Persecution
of the Quakers
in America.

The Quakers recognize neither ministry, forms of Tenets of the prayer, nor sacraments, and believe that Quakers. every man is taught by the "Inward Light" of the Holy Spirit, and is, therefore, independent of all means of grace. Their smaller peculiarities of dress, speech, and refusal to take oaths are well known. In England, the sect is gradually diminishing, and many of those who still profess to belong to it are abandoning its outward characteristics.

§ 9. *Swedenborgianism.*

SWEDENBORGIANISM is the name given to a sect which Emmanuel has arisen since his death from the teaching Swedenborg. and writings of Emmanuel Swedenborg, who was born at Stockholm in A.D. 1688, though they themselves lay claim to the title of the "New Church," or New Jerusalem. Swedenborg seems to have been, if not actually insane, a highly imaginative mystic, who believed himself to be favoured with special visions and revelations from God, as well as with communications from angels and departed spirits. He repudiated the Lutheran doctrine of justification by faith alone in which he had been educated, denied the Godhead of the Son and of the Holy Ghost, and believed that the Second Advent and the Last Judgment were already past, he himself having been set apart to be the prophet of the New Jerusalem.

Swedenborg died in A.D. 1771, and in A.D. 1788 the sect which bears his name was first formed. In A.D. 1810, the Swedenborg Society was formed for the publication of his writings, but the avowed members

of Swedenborgianism have never been numerous in England. It appears to have been more influential in Germany.

§ 10. *Irvingism.*

IRVINGISM is the name by which the followers of Edward Irving are popularly known, though they speak of themselves as "the Catholic and Apostolic Church." Irving was originally ^{Edward Irving.} a Scotch Presbyterian minister, who in A.D. 1821 came up from Glasgow, to take charge of a Scotch congregation in London. His great eloquence attracted crowds of hearers, but in A.D. 1825, he began to lay claim to prophetic powers respecting the period of the Millenium. Two years later he put forth erroneous opinions on the subject of our Lord's atonement and sinless nature, for which, in A.D. 1833, he was deposed from the Scotch ministry. About A.D. 1830 some of the followers of Mr. Irving began to lay claim to miraculous gifts, particularly the power of ^{The Gift of} speaking in unknown tongues. A meet-^{Tongues.} ing-house was erected for Mr. Irving and his congregation in Newman-street, soon after his dismissal from the Scotch establishment, but he died when it was scarcely completed in A.D. 1834. Ever since the death of Irving the ritualistic and doctrinal system of the sect he founded has been developing under the guidance of pretended revelations or "utterances." The Irvingites acknowledge seven orders of ministers, (though they have, of course, no shadow of a claim to apostolic succession,) and make use of a very elaborate ritual.

CHAPTER X

Modern Spread of Christianity

THE missionary labours of the Apostles spread the knowledge of the Gospel probably in all the then known and inhabited countries of the world, and as fresh lands were discovered or colonized, fresh efforts on the part of the Church extended to these remote regions the light of Christian truth, so that long before the beginning of the sixteenth century all the newly-formed European nations had been brought more or less entirely within the one fold. The tide of emigration was still setting westwards, having received a vast impulse through the discovery of America by Columbus and Cabot during the last decade of the fifteenth century, and it was naturally in the same direction that a large portion of the missionary work of the Church tended.

§ 1. *Missions in America.*

WHEN the way across the Atlantic had once been opened by the first discoverers of the New World, the hope of wealth and love of adventure impelled numbers to follow in the track thus pointed out. The Spaniards

and Portuguese were at first the principal colonizers of the Western Hemisphere, where their conquests had received the sanction of Pope Alexander VI., who claimed the right of disposing of all newly-discovered territory. Several of the West Indian islands, particularly Haiti and Cuba, were amongst their first acquisitions, and to them were soon added Mexico, Peru, and Chili, Brazil and Paraguay. The first attempts at the conversion of the heathen in these countries were of the most sanguinary character, thousands of the natives being massacred and thousands more enslaved, while their conquerors were professing anxiety for their spiritual well-being. The monk Bartolomé de las Casas, known as the Apostle of the Indians, was the first to attempt any real modification of the covetous and fanatical

Spanish and
Portuguese
missions.

proceedings of his countrymen, until, in A.D. 1516, he retired to a monastery from the almost hopeless conflict. In Mexico, which was occupied by Cortés in A.D. 1519, better considered and more successful efforts were made to replace the blood-stained rites of the Aztecs by Christianity. A little later an archbishopric was established at Lima in Peru, which had been almost depopulated by the savage cruelty of Pizarro, and the jurisdiction of the metropolitan extended to the neighbouring country of Chili. About A.D. 1550 a Jesuit mission was set on foot in the Portuguese colonies in Brazil, from whence the missionaries spread to the Spanish settlement in Paraguay in A.D. 1586.

In A.D. 1556 a Huguenot mission, probably under the auspices of the Admiral Coligny, was sent to Brazil, making Rio Janeiro their head-quarters; but the result of this almost solitary instance of missionary zeal among the

French
Huguenot
mission.

earlier Protestants appears to have been unsuccessful.

Some attempts were made by English Churchmen in the reign of Elizabeth to introduce Christianity into the newly-formed English settlements in America, though in this case also with very slender results, as indeed might be expected from the want of proper episcopal supervision and Church organization. Irregular efforts were also made by the Puritans after their emigration to the American colonies, about A.D. 1630, to teach their particular views of Christianity to the natives, but it was not until A.D.

1784 that a bishop was consecrated for what had been British America. The consecration of Bishop Seabury, of Connecticut, was followed in A.D. 1787 by that of two other bishops for New York and Pennsylvania, and before the close of the century the Church in the United States of America was firmly settled and duly organized. During the present century the number of American bishops has been steadily increasing, and there is good reason to believe that the Church is gradually winning its way against the Unitarianism which amongst the mass of the population has taken the place of the earlier Puritanism. The Church in the United States has shown itself very energetic in missionary work, especially in China and Western Africa. It had in A.D. 1871 fifty-three bishops, and nearly three thousand clergy.

Before the end of the eighteenth century the sees of Nova Scotia and Quebec were founded in British Canada, to which seven other bishoprics have been added during the present century, besides one in British Columbia; there are also four bishops in our

West Indian possessions, one in British Guiana in South America, and another in the Falkland Islands.

§ 2. *Missions in Asia.*

THE Portuguese navigators, who discovered India at the beginning of the sixteenth century, found there settlements of Christians, who called themselves by the name of St. Thomas, and clung to the rites of the Eastern Church, though professing allegiance to the Nestorian patriarch of Mosul. Some of the first efforts of the Portuguese missionaries were directed towards reducing these Christians of St. Thomas to subjection to the Papacy, and ^{Christians of St. Thomas.}

before A.D. 1600 they were compelled to own the jurisdiction of the Pope, and give up their distinctive usages; but when, some fifty years later, the Portuguese were replaced by the Dutch, many of these native Christians reasserted their ancient independence. The Portuguese missions in India were entrusted to the newly-established society ^{Jesuit Missions in India,}

of Jesuits, great numbers of whom laboured indefatigably in the large field thus opened to them. The most celebrated of these Jesuit missionaries is Francis Xavier, known as the Apostle of the Indies, where he began his work in A.D. 1542. From thence he went in A.D. 1549 to Japan, and in A.D. 1552 set out for China, but died before landing in that country. ^{Japan and China.} He made numerous converts, both in India

and Japan, and the mission he had wished to begin in China was carried on by other Jesuits after his death with so much success, that in the beginning of the seventeenth century many Christian churches were built

in China, and there seemed a good prospect of the empire becoming Christian. These expectations have not, however, been fulfilled, and much controversy took place in the Roman Church during the latter half of the seventeenth and beginning of the eighteenth centuries as to whether too much liberty had not been allowed by the Jesuits to their Chinese converts in the retention of un-Christian beliefs and practices. These disputes have had a prejudicial effect on the Chinese missions, and though there are said to be still a large number of Christians in China, they are much persecuted and oppressed. The American Church has a Missionary Bishop at Shanghai, and the English Church one at Victoria, Hong Kong, and one at Labuan in Borneo. The Jesuit mission in Japan continued for a century, at the end of which time the Jesuits were expelled from the country in which their labours had been so extraordinarily successful, and their labours and sufferings not unworthy of primitive times.

It was not until A.D. 1814 that any diocese was founded in the very extensive empire of British India, and this first see of Calcutta has been followed by those of Madras, Bombay, and Colombo, but the natives of India seem, in general, very unimpressible by Christian influences.

§ 3. *Missions in Africa.*

ABOUT A.D. 1476 some Franciscan missionaries, following in the wake of Portuguese discoverers, succeeded in converting great numbers of the inhabitants of the Canary Islands, from whence they extended their operations

Franciscan and
Capuchin Mis-
sions in Africa.

to the coast of Guinea. During the seventeenth century Capuchin monks laboured with some success on the coasts of Africa.

In A.D. 1847 a diocese was formed out of the British possessions at the Cape of Good Hope, and there are now eleven bishops of the Anglican communion in Southern and Western Africa, and the adjacent islands. One of the Western dioceses, called by the name of the Niger river, is governed by a negro bishop, while the Central African Mission in the Zambesi country claims notice as the scene of the labours and premature death of Bishop Mackenzie in A.D. 1863.

§ 4. *Missions in Australasia.*

THERE are nine Anglican bishops labouring in Australia, six in New Zealand, one in Tasmania, and two in the smaller islands of the Pacific.

Other Missions are being carried on in various parts of the world by different branches of the Eastern and Western Churches, as well as by some of the sects, especially the Moravians and the Methodists; but for a particular account of these, works on the subject of Missions must be consulted.

Index.

A.

ABBOTS, cruel treatment of the, 36
 Abuses constitutional, in the Church, 6, 7, 8
 — doctrinal, in the Church, 8
 — devotional, in the Church, 10
 Abyssinians, the, 157
 Act for "Restraint of Appeals," 21
 — of Submission, 25
 — of Six Articles, 28
 — of Succession, 37
 — of Uniformity, the first, 39
 — of Supremacy, repeal of, by Queen Mary, 41
 — legalizing Prayer Book of Elizabeth, 43
 — for the Reformation of Habits and Manners in Scotland, 53
 — of Uniformity, the last, 96, 98
 — of Union, 112, 138
 — of Uniformity, the Irish, 121
 Acts legalizing First English Prayer Book, repeal of, 41

Africa, Missions in, 174, 175
 A'Lasco, John, 83
 American Bishops receive consecration in Scotland, 127
 America, Missions in, 170—173
 Anabaptism, 162, 163
 Anabaptists, their fanaticism, 63
 Andrewes, Bishop, 46
 Anglican Divinity, rise of, 45
 Annates, abolition of, 21
 Anne Boleyn, 18, 19, 20, 37
 Appeals to Rome, 6
 —, abolition of, 21
 Appropriations, 7
 Armenians, the, 157
 Arminianism, 161
 Arminians, condemned at Dort, 47
 Arnold, Dr., 134
 Articles, Ten, the, 26, 28
 —, Forty-two, the, 44
 —, Lambeth, the, 45
 —, Thirty-nine, the, 45
 —, Irish, the, 51
 —, Thirty-nine, re-published, 89
 —, Thirty-nine, adopted

N

by the Church of Scotland, 140
 Asia, Missions in, 173, 174
 Assertory Act, the, 125
 Audley, the Speaker, 25
 Augsburg, Confession of, 64
 ———, ac-
 ———, accepted by Denmark, 66
 ———, ac-
 ———, accepted by Sweden, 68
 ———, Diet of, 65
 Australasia, Missions in, 175

B.

Bale, John, Bishop of Ossory, 50
 Bangorian Controversy, the, 114
 Belgic Confession of Faith, the, 76
 Bible read in English, 29
 ———, Authorized Translation of the, 30—33
 ———, Coverdale's, 31
 ———, Matthew's, 31
 ———, Cranmer's, 32
 ———, the Great, 32
 ———, the Great, in Edward's reign, 39
 ———, the Geneva, 43
 ———, the Bishops', 44
 ———, King James's, 46
 ——— in Irish, the, 51, 122
 Bishops, Committal of the, 104, 105
 Bishops, Roman appointments of, 22
 Bohemia, Reformation in, 69, 70
 Bonner, Bishop, 27, 40, 41
 Book of Sports, the, 87, 89

Breviary, revisions of the, 29, 78
 Browne, Archbishop of Dublin, 48, 49
 Bull excommunicating Elizabeth, 45
 Bulls for Consecration of Bishops, 22

C.

Calvin, his history, 61, 62
 ———, his "Institutes," 61
 ———, his opinions, 61, 62
 Calvinism, 161, 162
 ———, Scotch, 162
 Campeggio, Cardinal Legate in England, 14
 ——— appointed to hear Divorce Cause, 19
 Canons, the King refused power over, 25
 Carlstadt, his intemperance, 57
 "Catholic and Apostolic Church," the, 169
 ——— Association, the, 139
 Charles I., reign of, 47
 ——— executed, 93
 Charles V., averse to the Lutherans, 62
 Christian Brethren, the, 81
 Church of England and Ireland, a mistaken phrase, 49
 ——— in danger, the, 112
 ——— Societies, formation of, 110
 ——— Rates, abolition of, 138

- Clarendon, Lord, the fall of, 100
 Clement VII. negotiates about Divorce, 19
 Clergy fined by Henry VIII., 24
 ——— attacked by the Commons, 25
 ——— English, settle abroad, 42
 Colenso, Dr., 136
 Colloquy of Ratisbon, 65
 Committees for Religion, the, 88, 89, 91
 Communion in one kind, 10
 Communions rare in Middle Ages, 10
 Comprehension Scheme, the, 108
 Concordat, French, 144, 146
 ———, Austrian, 149
 ———, Swiss, 150
 Confession of Augsburg, 64
 ——— of Faith, Scotch, 54
 Congregationalism, 166
 Conventicle Act, the, 99
 ———, the Second, 101
 Convocation favours the Divorce, 20
 ——— repudiates Papal Supremacy, 21, 23
 ——— acknowledges Royal Supremacy, 24
 ——— revises Service-books, 29
 ——— approves the First English Prayer Book, 39
 ——— silenced, 108
 ——— re-assembles, 110
 ———, disagreements in, 112
 Convocation silenced again, 114
 ——— prorogued, 113
 ———, revival of, 134
 Consecration of Scotch titular Bishops, 54
 Copts, the, 157
 Council of Trent, 65, 77, 78
 ——— its Catechism, 78
 Counter-Reformation, the, 77, 79
 Cranmer favours Divorce, 20
 ——— opposes Act of Six Articles, 28
 ——— begins translation of the Bible, 31
 Cromer, Archbishop of Armagh, 48, 49
 Cromwell, Oliver, 93
 ——— made Lord Protector, 94
 ———, Richard, 95
 ———, Thomas, 25
 ———, his evil influence, 33, 38
 Cromwell's Injunctions, 31
- D.
- Declaration of Indulgence, the, 101
 ——— of Liberty of Conscience, 103
 ——— of Liberty of Conscience, refusal of Bishops and Clergy to read it, 104
 Denison Case, the, 134
 Denmark, Reformation in, 66, 67
 Diet of Spires, the, 63

Directory, the, in Ireland, 52
 ——— for Public Wor-
 ship, 92
 Dispensations not to be
 sought from Rome, 23
 Dissent favoured by William
 III., 107
 Dissolution of the Monas-
 teries, first, 35
 ——— of the Monas-
 teries, second, 36
 ———, consequences of
 the, 37
 Dort, Synod of, 47, 87
 ———, not binding
 on English Church, 47
 Dowdall, Archbishop of Ar-
 magh, 49
 Dryander, 71

E.

Eastern Churches, the, 152—
 157
 Ecclesiastical Commission,
 the, 137
 Eck, 57
 Education Bill, the, 138
 Elizabeth, Settlement under,
 42—46
 ——— refuses to be called
 "Supreme Head of the
 Church," 43
 Elizabethan Prayer Book in
 Ireland, 51
 Emancipation Bill, Roman
 Catholic, 136
 English Bible read in Church,
 29
 ——— Bibles, early, 30
 ——— Communion Service,
 First, 38
 ——— Litany, 29

English Prayer Book, First,
 38, 39
 ———, its
 revision, 39
 ———, its
 suppression, 39
 ——— resisted
 in Scotland, 55
 ——— rejected
 in Scotland, 90
 Episcopacy abolished in
 Scotland, 54
 ——— only nominal in
 Scandinavian kingdoms,
 67
 ——— abolished in
 England, 91
 ——— revived in Scot-
 land, 124
 ——— again abolished
 in Scotland, 126

Erasmus, 59, 75
 Essays and Reviews, 137
 Et cetera Oath, the, 90
 Eucharist, errors respecting
 the, 9
 Evangelical Movement, the,
 128—130
 Evangelicalism, weakness of,
 130

F.

Faculties not to be sought
 from Rome, 23
 Farel, 73
 Feathers' Tavern Petition,
 the, 119
 First Prayer Book of Ed-
 ward VI., 38, 39
 ——— of Ed-
 ward VI., adopted in Ire-
 land, 49

First Prayer Book of Edward VI. not translated into Irish, 49
 Fisher, Bishop, 37
 Five Mile Act, the, 99
 Fox, George, 167
 France, Reformation in, 73
 —75
 —, the Church of, 144
 —146
 French Revolution, the great, 146

G

Gallican Liberties, the, 144
 Gardiner, Bishop, 27, 40, 41
 — his plan for reconciling England to Rome, 41
 Geneva, a refuge for Protestants, 73
 German Reformation, the, 62—66
 —, reasons for its secular character, 63
 Germany, its division into Catholic and Protestant, 148, 149
 —, the Church of, 148—150
 —, Northern, Bishops in, 149
 Gift of Tongues, the Irvingite, 169
 Gorham case, the, 133
 Greece, the Church of, 154
 Greek Church, the Orthodox, 153—155
 Gueux, the, 76

H.

Hamilton, Patrick, 52
 Hampden, Dr., 135
 Hampton Court Conference, 46. 85
 Henry VIII.'s book against Luther, 16
 — called Defender of the Faith, 16
 — Divorce, 17—20
 — excommunicated, 21
 High Church and Low Church, 111
 High Commission, the Court of, 86
 Holland, weak state of the Church in, 151
 Holy League, the, 64
 Hooker, 45
 Hooper, Bishop, his Puritanism, 83
 Huguenots, the, 74
 Hungary, Reformation in, 70
 Huntingdon's Connexion, Lady, 118, 128, 129, 164

I.

Iceland, Reformation in, 67
 Image worship, 11
 Immaculate Conception, dogma of the, 144
 Independents, rise of the, 84
 —, paramount in England, 93
 Indulgences, 11
 Infallibility of the Pope, dogma of the, 144

Infidelity, prevalence of, 115
 Inquisition, the Spanish, 71,
 147
 —, suppression of,
 in Spain, 148
 Institution of a Christian
 Man, 27
 Interim, the, 65
 Intermediate State, errors
 respecting, 9
 Ireland, Reformation in, 48
 —52
 —, First Prayer Book of
 Edward VI. adopted in,
 49
 —, Papal supremacy
 abolished in, 50
 —, reaction in, in
 Mary's reign, 50
 —, rise of Roman schism
 in, 50
 —, Elizabethan Prayer
 Book in, 51
 —, under Strafford, 51
 —, under Oliver Crom-
 well, 52
 Irish Church, state of, in
 Sixteenth century, 48
 —, disestablish-
 ment of the, 139
 — Bibles, 51
 — Articles, 51
 — Rebellion of A.D. 1641,
 51
 — Reformation, its Puri-
 tanical tendencies, 51
 — Language, neglect of,
 122
 — Rebellion of A.D. 1798,
 123
 Italy, Reformation in, 72
 Irving, Edward, 69
 Irvingism, 169

J.

Jacobite Churches, the, 156,
 157
 —, origin of the name,
 156
 James II., abdication of,
 106
 Jansenism, rise of, 145
 — in Holland, 146,
 151
 Jesuits, the, 79
 —, suppression and re-
 storation of the, 143
 — banished from Spain,
 148
 Jews in Spain, the, 147
 Joseph II., the Reforms of,
 149

K.

Katharine of Arragon, 17,
 18, 20
 Knox, John, 53
 —, his Calvinism,
 53

L.

Lambeth Articles, the, 45
 Laud, Archbishop, 89
 — executed, 93
 Landing of Prince of Orange,
 105
 Latimer, 27, 30
 Latitudinarianism, rise of, 97
 —102
 League of Torgau, the, 63
 Leipzig, disputation at, 57

Litany in English, 29
 Long Parliament, the, 90, 91
 Loyola, Ignatius, 78, 79
 Lucar, Cyril, 155
 Luther, Martin, his history,
 56, 60
 Luther's book, "the Baby-
 lonish Captivity," 16, 58
 Luther attacks the sale of
 indulgences, 57
 Luther's exaggerated opi-
 nions, 58
 Luther summoned to Worms,
 58
 — excommunicated, 58
 —, his dispute with
 Zwingli, 59
 —, his marriage, 59
 Lutheranism, 158—161
 —, decay of, 158
 —, in Scotland, 52,
 53
 Lutherans, attempt at union
 with, 27
 —, violence of the,
 59
 — and Reformed,
 union of, 160

M.

Mary's reign, reaction in,
 in Ireland, 50
 Maronites, the, 157
 Martyr, Peter, 72
 Massacre of St. Bartholo-
 mew, 75
 Melancthon, 58, 59
 Methodism, 164, 165
 Methodist Revival, the, 115
 —119

Methodist Society organ-
 ized, 116
 — schism, the, 117,
 164
 — ordinations, 117,
 165
 Methodists, divisions amongst
 them, 118, 164
 Middle Ages, state of the
 Church in, 1
 Millenary petition, the,
 85
 Missal, revisions of the, 29,
 78
 Missions, 170—175
 —, Jesuit, 171, 173
 —, French Huguenot,
 171
 —, Spanish and Por-
 tuguese, 171
 —, Puritan, 172
 —, English Church,
 172, 174, 175
 —, American, 172,
 174
 Monasteries, exemption of
 the, 7
 —, smaller, sup-
 pressed, 15
 —, first visitation
 of the, 34
 —, second visita-
 tion of the, 36
 —, plunder of the,
 36
 — in Ireland, sup-
 pression of, 49
 Monastic System, its over-
 throw, 33—37
 — property, confisca-
 tion of the, 34, 35
 — system, failings of
 the, 34

Moors in Spain, the, 146,
147
Moravia, Reformation in,
69, 70
Moravianism, 165, 166
More, Sir Thomas, 37
Mozarabic Liturgy, the, 147

N.

Nantes, edict of, 75
Necessary doctrine and Eru-
dition for any Christian
man, 27
Nestorian Churches, the, 155,
156
Nestorians, schism amongst
the, 156
Netherlands, the Church in
the, 151, 152
———, Reformation in
the, 75, 76
"New Church," the, 168
Nonconformists, rise of the,
85
Nonjurors, the, 106—109
———, origin of the, 106
Non-residence, 6, 7
Norway, Reformation in, 67
Nuremberg, the peace of, 64

O.

Oath of abjuration, 111
Œcolampadius, 72
Ordinance for assembly of
divines, 92
Orthodox Greek Church, the,
153—155
Overall, 46

P.

Papal aggression, the, 137
——— Supremacy abolished
in England, 21, 23, 43
——— abolished in
Ireland, 48, 50
Parker, Archbishop, super-
intends a new translation of
the Bible, 44
Parliament petitions for di-
vorce, 19
——— abolishes annates,
21
Peasants' war, the, 59, 63
Persecutions under Mary,
42
Persecution of the "outed"
Scotch clergy, 127
Petition of Right, the, 88
Picture worship, 11
Pietism, 159, 160
"Pilgrimage of Grace," 35
Pius V. excommunicates Eli-
zabeth, 45
Plantation of Ulster, the, 51
Pluralities, 7
Poland, Reformation in, 68,
69
———, the Church of, 150
———, the Greek Church in,
154
Pole, Cardinal, his return to
England, 41
———, his
death, 42
Pope's name omitted from
service-books, 25
Popish plot, the, 102
Port Royal, suppression of,
145
Portugal, Reformation in,
71

Portugal, the Church of,
144—146

———, and
the Pope, 147

Pragmatic Sanction abo-
lished, 144

Prayer Book, the, forbidden,
92

———, last revision of
the, 97, 98

——— for the Scotch
Church, 98

———, attempted re-
vision of under William
III., 108

Privy Council Commission,
82

Proclamations against irreve-
rent reading and contro-
versy, 32

Protestant, origin of the
name, 64

Protestants, foreign, med-
dling of, 83

———, the title rejected
by Convocation, 109

Protestors and Resolutioners,
123

Provincial Letters, the, 146

Prussia, Reformation in, 66

Presbyterianism established
in England, 92

Preachers, directions for,
87

Purgatory, 9

Puritanical tendencies of Irish
Reformation, 51

Puritanism, rise of, 37, 38,
80—82

——— favoured by Ed-
ward's Government, 40

———, its doctrines,
81

Puritanism, spread of, 82,
88

——— in Mary's reign,
83

——— under Elizabeth,
84, 85

——— encouraged by
Archbishop Abbots, 86

———, Triumph of,
88—95

Puritans, their discontent
with the Prayer Book, 39

———, Foreign, 40

Puritans' opposition to Eliza-
beth's Prayer Book, 44

——— joined by Anabap-
tists, 81

———, the English, 80—
96

Puritanism, decline of, 95,
96

Q.

Quakerism, 167, 168

R.

Racovian Catechism, the, 163

Rationalism, 109—111

———, foreign, 159,
160, 161

Rationalistic movement, the,
134—136

Ratisbon, colloquy of, 65

Reaction, the, under Queen
Mary, 40—42

——— under Mary, in
Ireland, 50

——— against Lutheran-
ism, 65

- Reformation, obstacle to the,
2
—— in England, the,
3, 4, 13, 47
——, causes of the,
5
—— under Henry
VIII., 21—33
—— under Edward
VI., 38—40
——, the, in Ire-
land, 48—52
——, the, in Scot-
land, 52—55
——, Continental,
the, 56—76
——, German, the,
4, 62—66
Reforms, Constitutional, 21
———, Doctrinal, 26—28
———, Devotional, 28—
30
Relics, veneration for, 11
Religious Peace, the, 65
Repeal of the Test and Cor-
poration Acts, 136
Romanism, increase of, under
James II., 103
——— in Ireland under
James II., 121
Roman jurisdiction over-
thrown in England, 21—23
—— schism in England,
45
——, rise of, in Ire-
land, 50
—— in Ireland, its
seditious character, 50
Rome, Henry and Katherine
summoned to, 20
Root and Branch Bill, the,
91
Royal Supremacy, restora-
tion of, 23—26
Russia, the Church of, 153,
154
- S.
- Saints, Cultus of the, 11
St. Germain-en-Laye, Peace
of, 75
Saravia, Adrian, 76
Savoy Conference, the, 95
Schism Bill, the, 113
——, the Roman, in Eng-
land, 45
Schleiermacher, 160
Schmalkaldic League, the,
64
—— War, the, 65
Scotch Confession of Faith,
54
—— Form of Common
Prayer, compilation of, 54
—— bishops draw up ser-
vice-book, 55
—— Communion-office re-
vised, 127
—— Liturgy, the, 140
—— disabilities removed,
140
Scotland, state of in Six-
teenth century, 52
——, the Reformation
in, 52—55
——, English Prayer
Book resisted in, 55
Second Prayer Book of Ed-
ward VI., 39
Sects of Christendom, the,
158—169
Simeon, Charles, 130
Six Articles, the, 28

Society for the Propagation
of the Gospel, 110
—— for Promoting Chris-
tian Knowledge, 110
——, Church Missionary,
the, 130
——, British and Foreign
Bible, the, 130
Socinianism in Poland, 69
——, prevalence of,
115
—— amongst Calvi-
nists, 162
——, 163, 164
Solemn League and Cove-
nant, the, 55
—— and Covenant
declared illegal, 124
Spain, Reformation in, 71
——, the Church of, 146—
148
Spener, 159
Spires, the Diet of, 63
Statute of Præmunire re-
vived, 24
“Statute of Provisors,” 22
Suppression of the Irish
Bishoprics, 131, 139
Supremacy, Papal, 6
—— declined by Eli-
zabeth, 43
Sweden, Reformation in, 67
Swedenborgianism, 168
Switzerland, Reformation in,
72, 73
——, the Church in,
150, 151
Syncretism, 159
Synod at Westminster, 17
—— of Dort, 47
—— at Mantua, 64
Synod, the Holy governing,
153

T.

Ten Articles, the, 26
Test Act, the, 101
——, the Scotch, 101
Toleration Act, the, 107
—— attempts to secure,
120
Torgau, the League of, 63
Tracts for the Times, 132
Tractarian Movement, the,
131—134
——, its
results, 133
Translations, unauthorized,
not trustworthy, 31
Transylvania, Reformation
in, 70
Treason Act, the, 26
“Triers” appointed, 94

U.

Uniats, the, 150, 154, 156
Unitarianism, 163, 164
Universities consulted about
Divorce, 19
—— repudiate Papal
Supremacy, 23
University Reform Bills, 137

V.

Vernacular Services, 29
Virgin, Cultus of the, 11

W.

- Wales, the Propagation of the Gospel in, 93
 Warham, Archbishop, 30
 ———, urges persecution, 16
 Westminster Confession of Faith, the, 92
 Wesley, John, 115—118
 Wesley's steps towards schism, 117
 Wesley, the value of his work, 117, 118
 Whitfield, George, 118
 Whitgift, Archbishop, approves the Lambeth Articles, 45
 Whiting, Richard, 36
 Wilberforce's Practical View of Christianity, 129
 Wolsey, 4, 14
 ———, his character, 14
 Wolsey's reforms, 15, 16

- Wolsey's plans for increasing the Episcopate, 16
 ——— moderation, 16, 17, 81
 ——— disgrace and death, 19
 ——— goods confiscated, 24, 33
 ——— reforms overthrown, 33

X.

- Xavier, Francis, 173

Z.

- Zwingli, his history, 60, 61
 ———, his opinions, 60, 61
 ———, his death, 61
 Zwinglianism in Switzerland, 72, 73

hr
40 mch

BLUNT, John Henry
A key to the
knowledge of
church history,

914
B659ke

